FACING STUDENT PROBLEMS

BRUCE CURRY

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FACING STUDENT PROBLEMS

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JESUS AND HIS CAUSE

FACING STUDENT PROBLEMS

BY
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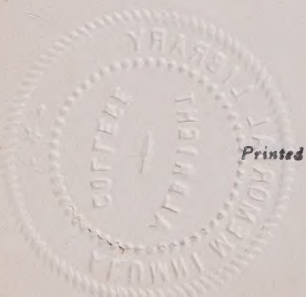

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"Men are never so likely to settle a question rightly as when they discuss it freely."

—MACAULAY.

"Discussion is the greatest of all reformers. It rationalizes everything it touches. It robs principles of all false sanctity and throws them back on their reasonableness. If they have no reasonableness, it ruthlessly crushes them out of existence and sets up its own conclusions in their stead."

—WOODROW WILSON.

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FOREWORD

This text is prepared expressly to aid leaders in getting ready to conduct their discussion groups. It may be used most profitably as the basis of work in a "leader's training group," where the leaders meet from week to week to prepare together for the next discussion.

It is hoped that this arrangement will meet two widely expressed needs—better preparation on the part of the discussion leaders, and a readily available, moderately priced guide for the use of all enrolled in the course.

A number of the studies here included have been tested in summer student conferences and in varied campus groups. The problems have been chosen out of the writer's experience of the past years in the colleges and universities of the United States and Canada, leading student groups in Bible studies and problem discussions. Most of the topics, even in their wording, have been given by students themselves. Certain student problems on which the Records give no natural, direct, or valuable solution material are omitted, as this course is designed to aid students in finding the contribution to the solution of their problems which may come from the deeper understanding or more courageous application of the way of Jesus—His spirit, method, attitude and principles.

For a course of eight or ten discussions, such as is attempted each year on most campuses, the leaders may select from the thirty here given those which seem best fitted to their need, on grounds of interest, value, and social importance. Thus,

from year to year, several series may be worked out from this one textbook.

The plans used in developing these studies reflect ths following growing convictions:

1. That the emphasis in student groups needs to be shifted from the academic to the practical. The aim, presumably, is to find out together concerning any problem what to think, what attitude to take, and what pursuant action to set in motion. First must come gathering of facts, interpretation, study, thinking, discussion; but these avail little unless used as a means to formulate a program to which students agree to commit themselves. Some of us are ready to change the name of these groups from "discussion groups" to "life-experiment groups."

2. That one period of forty-five minutes or an hour is insufficient for "getting anywhere" on problems so important as these. Hence the suggestion is made that two periods (weeks) be devoted to each problem, allowing time for deeper-going processes and a check-up in actual experiment.

3. That when the Bible is used at all in problem discussion groups, it must be used more intelligently There must be more than an apologetic side-swipe at Jesus and what He has to contribute. It is possible to conserve the evident values of the problem approach, yet include as part of the help toward solution a serious and rewarding study of the Records. There is thus a chance of using these groups as a cooperative venture in the rediscovery of the religion of Jesus, and a test of what would happen if students should take Him seriously and attempt to work out the central problems of life in accordance with His mind and method.

Acknowledgment is gratefully made to the many students in all parts of the country whose own thinking has been so largely incorporated into these studies; to Professor H. S. Elliott, to whom I am largely indebted for the general method of the problem approach, and for criticisms of parts of the manuscript; to Professor H. H. Horne and Professor A. J. Murphy, whose work on method has been freely drawn upon; and to Dr. Wilbert W White, who set the writer upon the way to the discovery of how to use the Bible records with greater profit.

BRUCE CURRY

New York
May, 1925.

TO THE LEADERS

Let us assume that you find yourself chairman of a group of students organized for the purpose of finding together the way toward the solution of problems which commonly vex and baffle us. Your first interest will be in how you may do your part in helping the group to the most effective work.

What has experience shown to be the requirements for success? The following, while not exhaustive, are worthy of close study:

1. UNDERSTANDING THE GENIUS AND AIM.

Such an understanding can be gained most readily by the study of a pamphlet by Harrison S. Elliott, "The Why and How of Group Discussion" (Association Press, 347 Madison Ave., New York; 25 cents). It is unreasonable for a leader to expect any modicum of success without mastering at least the elements in the philosophy of the group discussion process. The above pamphlet may well be used for study in the Leaders' Training Group.

As time goes on the leader will wish to become acquainted with such books and pamphlets as:

ELLIOTT, H. S.: "The Process of Group Thinking" (Association Press, $2.25).

SHEFFIELD, A. D.: "Joining in Public Discussion" (Doran, $1.25).

KELLY, HERBERT: "The Object and Method of Conference" (World Conference on Faith and Order, Box 226, Boston, Mass.).

DEWEY, JOHN: "How We Think" (Heath, $1).

FOLLETT, M. P.: "Creative Experience" (Longmans, $3.00).

SHEFFIELD, A. D.: "A Cooperative Technique for Conflict" (Association Press, 347 Madison Ave., New York).

SHEFFIELD, A. D.: "Training Speakers for Conference" (reprinted from *Quarterly Journal of Speech Education*, November, 1934).

2. Emphasis on Experiment.

Kindly refer here to that paragraph of the Foreword (p. x) where the writer gave his reasons for favoring a change even from the name "discussion group" to "life-experiment group." While the exponents of the group-discussion method have had this experiment emphasis in mind, it has been missed by many attempting to use the method. Hence the student's summary, not infrequently heard, "We talked a lot, but we didn't get anywhere."

Professor H. H. Horne suggests as a simple outline of the group-thinking process the three "Ps"—analysis of the *Problem,* discovery and understanding of the *Principles* involved, and the planning of a *Program* in the light of these. It is all to the end of getting at a program of thought, attitude, and consequent action. One gets the impression that the fruitlessness of many discussion groups is their failure to work through to such conclusions and plans for experiment; or else the failure to throw these into gear with life and to come back together to report the successes or failures of the proposed and endorsed programs. If the group does not exist for the very purpose of committing itself to testing out new and old ideas, attitudes, and modes of conduct in the laboratory of daily life, one wonders what is its justification for existence. Surely there is scant virtue or value in merely "holding" discussion groups—even Bible discussion groups.

3. Time Element Required.

Genuine problems, in the nature of the case, will not yield themselves to facile solutions reached in a single period of an hour or less. To analyze a life situation presenting a difficulty; to discover and understand the motives and principles underlying various proposed solutions; to examine with care passages of Scripture for a fresh view of Jesus' mind and method; to apply all this to the task of planning even the first steps of our own program—this requires more time than has been recognized in the usual campus practice.

This course is based, therefore, on the principle that it would be wiser to take two sessions (weeks) to each problem.

The closing paragraph of Study II (p. 10) suggests how this may be managed. This should lead at the same time to better preparation on the part of leader and group members, and to the new emphasis on "program" and "experiment," for which a plea was made in the preceding section; for the group will not be forced to hurry from one half-considered problem to another.

4. Sufficient Available Data.

Many of us have witnessed the distressing spectacle of a group struggling to reach valid conclusions while consciously handicapped by lack of facts as to the life situation or the Biblical backgrounds; or, worse still, planning superficial programs in unconsciousness of their lack of factual basis. Groups can be trusted to think, interpret, and draw conclusions only in proportion as their acquaintance with the significant data is adequate.

For most of the personal and campus problems of this course, data are available from the actual experience of the average student group. Supplementary suggestions are made in connection with some studies. To meet the need of Biblical fact and background necessary for a correct understanding of Jesus and His teachings, brief notes and comments on the Bible passages are given. The attempt here is to present the somewhat obscure facts, leaving it still incumbent upon the group to work out interpretations.

5. Use of the Ideals of Jesus.

For the solution of our problems we desire naturally the keenest insights and deepest understandings of the spirit of man and God We shall welcome these from any source—any book, any thinker, any prophet, any religion. By almost universal consent, Jesus stands paramount in this sphere. In matters of human relationships where most of our problems lie, and in disclosing spiritual resources which we most need for the solution of our difficulties, no one claims to have out-thought, out-taught, and especially, to have out-lived Jesus.

Therefore, we cannot claim to be scientific in our quest for life as it should be lived, unless we give full attention to the contribution which Jesus may give. This is not to say that His way is to be accepted as an *a priori* solution, to the exclusion of the consideration of other solutions; it is merely to say that His mind, method, and ideal cannot be minimized or ignored.

In too many discussions it is *assumed* that everyone knows the ideal of Jesus. On the contrary, the fact is that attitudes, methods, principles, and institutions which are commonly passed as "Christian" and are excused or defended by our "Christian communities," are frequently so far removed from Jesus and His way that He himself would never recognize them. This lays upon us the task of "rediscovering the religion of Jesus" before we can use it in helping solve our problems. This involves direct recourse to the Bible records where, with the aid of critical and historical research, we seek to find the ideals, principles, and resources of Jesus which might help us on the problem in hand.

Thus these two elements—the facts of our life situation (treated in the preceding section) and the clear understanding of the high standards of Jesus—become the foci of the most profitable "life-experiment groups." A group may be in possession of all significant data, but if, for solution principles, it uses the conventional washed-out standards, often materialistic, selfish, and short-sighted, it is most likely to emerge with a program which sets us no whit farther ahead of our present unsatisfactory state. On the other hand, a group with the highest idealism of Jesus, but without knowledge of or consideration of certain significant facts-of-the-situation, will undoubtedly produce a program untrue to life and doomed to futility. It is quite necessary and quite possible to introduce both these elements in our discussion group process.

6. The Technique of Good Discussion.

With the above matters all in mind, you will still need to master the theory and practice of actually leading a group

in this sort of life-experiment discussion. It is the primary function of the Leaders' Training Group to help you gain this technique.

The pamphlets and books listed in Section 1 above (p. xiii), especially "The Why and How of Group Discussion," will give you the theory. The practical help of studying and planning with other leaders in the Training Group will set you on your way, and the rest will come with the doing.

Without seeking to cover the ground of the works just referred to, let us give here certain summaries of experience by which you may check your own performance from time to time:

A. *Forty Questions* used by Prof. A. J. Murphy, formerly of the University of Pittsburgh, in his course on "The Discussion Process":

THE LEADER'S ATTITUDE AND ABILITY.

(Adaptable, conference attitude, ease, grasp, stimulating, deliberative, promotes group decision.)

1. *Adaptability.*—Is the leader able to make successful orientations in his thinking, thus combining into his plan, and making constructive use of, new contributions?

2. Has he the *conference attitude,* deliberative, open minded, cooperative, or is he teachy?

3. Has he the poise and *ease* which makes for naturalness in discussion? Absence of annoying manner?

4. Does he give the impression of having a comprehensive *grasp* of the subject discussed or is he lost?

5. Does he *stimulate* and get everybody on their toes, anxious to contribute, or does he have to urge?

6. Do you get the impression of aliveness, genuineness in the discussion? Is there *real deliberation?*

7. Is he able to lead the group to *their own group decision* or is the process guesswork on the part of the group as to what his viewpoint is?

THE TOPIC.

(Interesting, socially important, genuine problem, clear issue, capable of solution, data convenient, constitutes a challenge for false notions, solution acceptable.)

8. Is the topic *interesting* to this type of group?
9. Is the problem of *social importance?*
10. Does it constitute a *genuine,* practical problem for this group?
11. Is the *issue* clearly defined?
12. Is it *capable of solution* by this method?
13. Are *data* on it within convenient reach?
14. Is it *fruitful* in the number of false notions it is likely to challenge?
15. Is the problem "set toward" a solution acceptable to educated thinking people?

SPECIFIC DUTIES OF LEADER.

(States problem, defines issue, secures agreement as to procedure, keeps groups to point, gets all to participate, talks little, stimulates, summarizes, supplies data, moves to a conclusion, trusts his group.)

16. Does he bring out the *importance* of the problem?
17. Does he define clearly the *real issue?*
18. Does he see to it that the group has some notion of the *procedure,* either growing out of the statement of the issue or decided upon by conference?
19. Does he keep the discussion *to the point?*
20. Does he get all *to take part?*
21. How many minutes does he occupy talking? Can he *keep quiet* most of the time and yet stimulate profitable discussion?
22. Does he *summarize* to show progress or contrasting viewpoints and indicate the next step, in appropriate places in the discussion?
23. Does he keep the *discussion moving* in an orderly way to a conclusion?
24. Does he take advantage of his position as a leader to

force his opinions, or can he keep them until the end and *trust the group?*

25. Does he *supply data* when necessary?

PROCEDURE, QUESTIONS, ETC.

(Follows the thought process; problem, suggestion, reasoning, is scientific, plans his questions and data ahead, sees that prejudices are scrutinized, tests the bearing of each suggestion, follows the procedure of good questioning.)

26. Has he a clear idea of what the *thinking process* is?

27. Does he question to bring out the real *issue?*

28. Does he question to bring out *alternative solutions?*

29. Does he question to test the *bearings* of his solutions as to fact and value?

30. Does he distinguish between scientific fact and supposition? Between *fact and value?*

31. Does he give evidence of planning as to possible solutions that will be offered and their fact and value bearings, *i.e.* is he able to answer questions on fact and value?

32. Has he planned to have popular prejudices thoroughly scrutinized?

33. At a point where thinking is uncritical, does he make a speech or ask a question?

34. Does he lead the group to *test their conclusion* by scrutinizing all its possible bearings?

35. Does he stimulate the group to *practical activity?*

36. Will his questions stand the test of *good questioning?*

37. Does he try to force a conclusion where none is possible in the time allotted?

GROUP COOPERATION

(Exercising ingenuity, giving its best, thinking together, suggesting, and testing.)

38. Did the group give its best and exercise its ingenuity in coming to a genuine conclusion?

39. Did the group *think together* as to problem, plan, solutions, testing, and conclusion?

40. Was critical and *original thinking* done by the members?

B. *Towards Thinking Together,* adapted from Miss Follett, "The New State" (Chaps. 2 and 3).

"Perhaps the most familiar example of the evolving of a group idea is a committee meeting. The object of a committee meeting is first of all to create a common idea. I do not go to a committee meeting merely to give my own ideas. If that were all, I might write my fellow-members a letter. But neither do I go to learn about other people's ideas. If that were all, I might ask each to write me a letter. I go to a committee meeting in order that all together we may create a group idea, an idea which will be better than any one of our ideas alone, moreover, which will be better than all of our ideas added together. For this group idea will not be produced by any process of addition, but by the interpenetration of the ideas of us all.

We do not come together to register and compare the results of individual thought in order to make selections therefrom. In a real group, something new is actually created. The object of group life is not to find the best individual thought, but the collective thought. It is an acting and reacting, a single and identical process which brings out differences and integrates them into a unity. The core of the social process is not likeness but the harmonizing of difference through interpenetration.

It is like a game of tennis. A serves the ball to B. B returns the serve, but his play is influenced as largely by the way the ball has been served to him as it is by his own method of return. A sends the ball back to B, but his return is made up of his own play plus the way in which the ball has been played to him by B plus his own original serve. Thus in the end does action and reaction become inextricably bound up together.

In such a process each is to do his part. The individual is not to facilitate agreement by courteously (?) waiving his own point of view. I must not subordinate myself. I must affirm myself and give my full positive value to the meeting. A readiness to compromise must be no part of my attitude. Neither ought I to go to force my ideas upon others; but I must be eager for what all others have to give. The "harmony" which comes from the domination of one man is not the kind we want. To take our full share in the synthesis is all that is legitimate. To a genuine group idea every man must contribute what is in him to contribute.

Unity, not uniformity, must be our aim. We attain unity only through variety. Differences must be integrated, not annihilated, not absorbed. Anarchy means unorganized, unrelated difference; coordinated, unified difference belongs to our ideal of a perfect social order. We don't want to avoid our adversary, but to "agree with him quickly"; we must however learn the technique of agreeing. As long as we think of difference as that which divides us, we shall dislike it; when we think of it as that which unites us we shall

cherish it. Instead of shutting out what is different we should welcome it because it is different and through its difference will make a richer content of life."

C. *When Students Won't Discuss* (points given the present writer by students in many sections of the country):

1. When the topic is beyond the range of their interest, knowledge, or experience.
2. When the topic is not vital to them, not practical.
3. When the leader's introduction of the problem does not make it easy of approach.
4. When the thought isn't plowing deep enough to attract discussion.
5. When the discussion rambles too much.
6. When the discussion of one point becomes worn out.
7. When argument or debate take the place of group thinking.
8. When the group is too large (eight to twelve seems the ideal size).
9. When the members are strangers to one another.
10. When they don't wish others to know their real thoughts.
11. When the physical surroundings are not favorable to discussion.
12. When there is too much formality.
13. When they are embarrassed by conditions or by the questions asked.
14. When the discussion becomes "personal," killing the search for truth.
15. When they fear ridicule or disapproval.
16. When one is a radical in a group of conservatives.
17. When one is a conservative in a group of radicals.
18. When they are lost in thought.
19. When one person "knows it all."
20. When the leader is "teachy."
21. When the leader is dogmatic, unfair, intolerant.
22. When the leader has the "I give—you take" attitude.
23. When the leader likes to answer his own questions.

24. When the leader talks too much.
25. When one or two members monopolize the discussion.
26. When they think the leader expects a set answer.
27. When they are pressed or hurried.
28. When the leader has the special pleader's attitude.
29. When the particular question is ambiguously stated.
30. When the question is a leading one.
31. When the question has a too obvious answer.
32. When the question has a too difficult answer.
33. When the question is one on which all are fully agreed.
34. When the question is of the "yes and no" variety (unless it is likely to split the group between yes and no, leading to explanations).
35. When their educational system has put a premium on non-expression.

If you are taking up group leadership for the first time, do not be appalled by all these theoretical and practical points. Depend on your Leaders' Training Group to help you get ready for leading your first discussion. Come back from time to time to such material as that given above to check up on your possible weaknesses.

If isolated leaders are using this course under circumstances which exclude a Leaders' Training Group, the suggestions for group preparation can be taken individually with profit.

THE LEADERS' TRAINING GROUP

Wide experience has shown the necessity for such a group. Its nature and method need not be developed here. In H. S. Elliott's "The Why and How of Group Discussion" will be found a description of how the Leaders' Training Group should be conducted.

The material in this textbook is addressed to the needs of the Leaders' Group, and seeks to furnish aids to group preparation, rather than to dictate how the writer thinks the discussion should be led. In Study I the chairman's procedure for the Leaders' Group is suggested in detail. For the succeeding studies this may be followed as a guide.

Before meeting for actual preparation for the first discussion, the Leaders' Group will find it wise to have held one or two *preliminary meetings*. The first of these may well be an organizational meeting covering such points as:

1. The aim of this series of discussions.
2. How the groups are to be recruited and the leaders assigned.
3. Associate leaders, how chosen, functions.
4. Leaders' Training Group, how related to the plan.
5. Distribution of Textbook, and vote on the five or ten problems to make up the first series (see "Foreword," pp. ix and x on make-up of a series). A committee may have done this in advance, or may come with suggestions on which the entire group may vote. The number of problems to be chosen depends on the length of time the course is to run, and on whether, as suggested, two sessions (weeks) shall be given to each problem.

A second preliminary meeting should be devoted to careful

consideration of the technique of the task. Before coming, all leaders should have read Elliott's "The Why and How of Group Discussion," and the foregoing words, "To the Leaders" (pp. xiii-xxii of this book). The chairman might well try by questioning to discover what the group has hit upon as (*a*) the distinctive features, (*b*) the most important features, of the discussion group process. At this session someone might lead a "demonstration discussion group," followed by questions and criticisms on the method.

This clears the way for the meeting at which the first lesson of the course is to be prepared. The lesson plans of this textbook assume these preliminary sessions, and proceed to the special task of preparation on a topic.

It is suggested that each Leaders' Training Group have "on reserve" in the library, or otherwise available to its members, books representative of the following list:

1. On the Group Discussion Process:

   Elliott, H. S., "The Process of Group Thinking."
   Elliott, H. S., "The Why and How of Group Discussion."
   Kelly, Herbert, "The Object and Method of Conference."
   Follett, M. P., "The New State" and "Creative Experience."
   Dewey, John, "How We Think."
   Sheffield, A. D., "A Cooperative Technique for Conflict," "Training Speakers for Conference," "Joining in Public Discussion."

2. On Biblical Backgrounds and Interpretation:

   Peake, "One Volume Commentary on the Bible."
   Hastings, "One Volume Bible Dictionary."
   Simkhovitch, "Toward the Understanding of Jesus" (Macmillan, 75c.).
   Scott, "The New Testament Today" (Macmillan, 75c.).
   Moffatt, "Approach to the New Testament."
   Graham, Editor, "The Story of Jesus."

3. Other Discussion Texts for Comparison:

ELLIOTT, "How Jesus Met Life Questions" (Association Press, 60c.).

CURRY, "Jesus and His Cause" (Association Press, 60c.).

SHARMAN, "Jesus in the Records" (Association Press, $1.15).

ELLIOTT-CUTLER, "Student Standards of Action" (Association Press, $1.15).

RUGH, "Jesus' Measure of a Christian" (Association Press, 35c.).

4. On Special Problems of the Course:

By planning ahead the Leaders' Group might have available some copies of such books and articles as are suggested at the close of certain Studies, and other books related to the special topic.

STUDY I

WHERE DO WE NEED NEW STANDARDS?

1. Getting at the Problem

In preparing to lead a discussion on this topic the leaders will wish to analyze the present moral situation on their campus.

Let the Chairman take a blackboard and jot down points made by members of the Leaders' Group in answer to such questions as the following:

a. For what attitudes and practices now existing on the campus are the students criticized?

b. Which of these would be condemned by the majority of students?

c. On what attitudes and practices is opinion most evenly divided as to whether or not they are harmful?

d. What are considered the weakest spots in the life of your campus? How rank these in order of importance?

e. Which of these issues do you think the students in your group will find most interesting, most perplexing, most urgent, and hence most worthwhile discussing?

2. Finding Help on the Solution

Having narrowed the field by the above analysis and appraisal, the leaders will next wish to study into underlying motives and principles, drawing on any experience and ideals, including those of Jesus.

Let the Chairman draw out the thinking of the leaders on the following questions, recording on the blackboard the outstanding points made:

a. Going back to the answers given to *b* above under problem analysis, on what grounds are these attitudes and practices defended by the minority? Condemned by the majority?

b. Where do students get their standards by which to decide whether a given practice is to be defended or condemned?

c. On what practices does your student body acknowledge the standards of Jesus as desirable? Why are His standards not more universally adopted?

d. What changes would the serious adoption of Jesus' standards make necessary on your campus? Study the following passage for light on this:

BIBLE REFERENCE

Matt. 5: 1-32.

1 So when he saw the crowds, he went up the hill and sat down;
2 his disciples came up to him and he opened his lips and began to
teach them. He said:
3 Blessed are those who feel poor in spirit!
the Realm of heaven is theirs.
4 Blessed are the mourners!
they will be consoled.
5 Blessed are *the humble!*
they *will inherit the earth.*
6 Blessed are those who hunger and thirst for goodness!
they will be satisfied.
7 Blessed are the merciful!
they will find mercy.
8 Blessed are the pure in heart!
they will see God.
9 Blessed are the peacemakers!
they will be ranked sons of God.
10 Blessed are those who have been persecuted for the sake of
goodness!
the Realm of heaven is theirs.
11 Blessed are you when men denounce you and persecute you
and utter all manner of evil against you for my sake; rejoice
12 and exult in it, for your reward is rich in heaven; that is how
they persecuted the prophets before you.
13 You are the salt of the earth. But if salt becomes insipid,
what can make it salt again? After that it is fit for nothing,
fit only to be thrown outside and trodden by the feet of men.
14 You are the light of the world. A town on the top of a hill

15 cannot be hidden. Nor do men light a lamp to put it under a
bowl; they put it on a stand and it shines for all in the house.
16 So your light is to shine before men, that they may see the good
you do and glorify your Father in heaven.
17 Do not imagine I have come to destroy the Law or the prophets;
18 I have not come to destroy but to fulfil. (I tell you truly, till
heaven and earth pass away not an iota, not a comma, will pass
from the Law until it is all in force. Therefore
19 whoever relaxes a single one of these commands, were it even
one of the least, and teaches men so,
he will be ranked least in the Realm of heaven;
but whoever obeys them and teaches them,
20 he will be ranked great in the Realm of heaven.) For I tell
you, unless your goodness excels that of the scribes and Pharisees,
you will never get into the Realm of heaven.
21 You have heard how the men of old were told, *'Murder not';*
whoever murders must come up for sentence,*
22 whoever maligns his brother must come before the Sanhedrin,
whoever curses his brother must go to the fire of Gehenna.'
But I tell you, whoever is angry with his brother [without cause]
23 will be sentenced by God. So if you remember, even when offering
your gift at the altar, that your brother has any grievance
24 against you, leave your gift at the very altar and go away;
first be reconciled to your brother, then come back and offer
your gift.
25 Be quick and make terms with your opponent, so long as
you and he are on the way to court, in case he hands you over
to the judge, and the judge to the jailer, and you are thrown into
26 prison; truly I tell you, you will never get out till you pay the
last halfpenny of your debt.
27 You have heard how it used to be said, *Do not commit adultery.*
28 But I tell you, any one who even looks with lust at a woman has
committed adultery with her already in his heart.
29 If your right eye is a hindrance to you,
pluck it out and throw it away:
better for you to lose one of your members
than to have all your body thrown into Gehenna.
30 And if your right hand is a hindrance to you,
cut it off and throw it away:
better for you to lose one of your members
than to have all your body thrown into Gehenna.
31 It used to be said, *Whoever divorces his wife must give her*
32 *a divorce-certificate.* But I tell you, any one who divorces his
wife for any reason except unchastity makes her an adulteress;
and whoever marries a divorced woman commits adultery. . . ."

* I follow the suggestion that the second and third clauses of ver. 22 should be restored to what seems to be their original position as a rabbinic comment upon the closing words of ver. 21.

Notes and Questions

a. In this passage Jesus is proposing His new standards as against the old standards accepted by most people of His day—even the religious people. Let the group try rewriting the "Beatitudes" (vs. 3-12) as the Scribes and Pharisees would have phrased them.

b. The word "Blessed" may better be rendered "Happy" or "Fortunate." Can you picture students who today exemplify any or all of the qualities of spirit and life which Jesus here approves? Give examples.

c. As verses 3 to 12 give the *qualities* of life demanded by the new standard, so verses 13 to 16 give the *function* of people thus qualified. What are salt and light, respectively, good for? What would this mean interpreted into terms of a student's influence on the campus? This turns the emphasis away from whether a given practice or standard will "hurt *me.*" What higher test does it imply?

d. In verse 20 Jesus says, broadly paraphrased, "Unless your standard of goodness goes beyond that of those whom you think the 'best people,' you won't even get in on the new order of things I'm here to inaugurate." How would you rewrite this in terms of campus folk and campus standards?

e. In verses 21 to 26 Jesus sets up a new standard on murder, maligning, and cursing; in verses 27 to 32, a new standard on adultery and divorce. In each case where did His new standards lay the emphasis as contrasted with the old?

3. Applying this Help to Our Problem

Having thus thought into the principles on which attitudes and practices are judged, the source of standards, and Jesus' ideals for standard-setting, the leaders will wish to study together the implications of all this in helping answer our original question, "Where Do We Need New Standards?"

Coming back to the specific debatable issues which were reached under 1 *a* to *e* (p. 1), let the chairman get the thought of the leaders on such questions as the following:

a. How would Jesus criticize these conditions on our

campus? Which of them are covered by His principles as given in Matt. 5: 1-32?

b. Where standards have been criticized what changes would be involved in establishing the Christian ideal?

4. Planning the Group Discussion

The leaders have now thought their way together through the "raw materials" out of which a discussion may be made. It remains to think out together how to plan the actual discussion for the group. The Leaders' Group has spread a broader canvas than will be possible in any regular discussion group. All this skirmishing of thought in and about the problem should enable the leaders to plan a more direct and valuable outline for use in their individual groups.

A leader needs to go to his group with only eight or ten good typical questions—one or two questions to get at the problem, three or four questions to bring out the discussion of underlying principles including the help from Jesus, and three or four questions to get at what the group will accept or reject in the way of conclusions and a plan for experiment. The Leaders' Group will not seek to stereotype the individual leader's procedure, but the suggestion by the Group of actual questions will be found valuable and necessary to the best results.

Let the Chairman use the blackboard again to record suggestions made in answer to such questions as these:

a. What question might we use to begin this discussion? How might that question be followed?

b. How shall we introduce the Bible passage? What questions will lead the students to get clearly at the ideals of Jesus.

c. How shall we phrase the questions which will lead them to see the bearing of Jesus' standards on our setting of standards today?

d. What questions will elicit the conclusions of the group, and allow them to register their ideas of what we shall do about it?

Many of the questions suggested throughout this study for the Leaders' Group will be found usable for the discussion

period. They may be revised, supplemented, and selected to meet the particular needs of the situation. The leaders are reminded to examine the "Students' Outline" where other questions also may be found.

N. B. This first problem is one of analyzing the campus situation, getting at issues many of which will be taken up for solution in succeeding discussions. Hence the emphasis here is not on the fuller solution of the problems which may emerge. It seems best, therefore, to plan this discussion for one session only, rather than for two, as is the rule.

STUDY II

HOW HONEST SHALL WE BE?

1. Getting at the Problem [1]

The phrasing of the question implies that the difficulty centers around *standards* of honesty. This will involve the further problem of creating or maintaining the honor standard chosen by students.

a. At what points in your college life does the question of honesty arise, besides those connected with examinations and other academic work?

b. What phases of honor violation are causing most difficulty?

c. What are the chief difficulties in making any "honor system" function effectively?

d. What different standards of honor are held by students on the same campus?

e. Does the same student sometimes have one code of honor for academic work and another code for other matters? Give examples.

f. On what matters of honor is there difference of opinion as to whether they should or should not be practiced?

g. How high and broad can we make the honor standard and expect students to accept it? What loopholes, if any, should be left?

2. Finding Help on the Solution

a. From what different sources do students get their standards of honor, whether high or low?

[1] In Study I the procedure of the Leaders' Group and its chairmanship were suggested in detail. With this study and the succeeding ones it will be unnecessary to repeat the general suggestions. Taking Study I as a model, the Chairman can adapt the method to any of these studies. We shall give only the questions that might be used, with special suggestions where they seem advisable.

b. Are the honor standards in preparatory and high schools higher, lower, or about the same as those in college? If different, how do you account for the difference?

c. How far do honor and corresponding trust prevail in business and community life? Should students be expected to be more honest than others about them?

d. What led men to the saying "Honesty is the best policy"? If it is true, why aren't all students perfectly honest?

e. It will be interesting to note the accepted standard of honor in Jesus' day and why He objected to it.

BIBLE REFERENCE

Matt. 5: 33-37.

33 Once again, you have heard how the men of old were told,
'You must not forswear yourself but *discharge your vows to the*
34 *Lord.'* But I tell you, you must not swear any oath,
neither by *heaven,*
for it *is the throne of God,*
35 nor by *earth,*
for it *is the footstool of his feet.*
nor by Jerusalem,
for it *is the city of the great King;*
36 nor shall you swear by your head,
for you cannot make a single hair white or black.
37 Let what you say be simply 'yes' or 'no';
whatever exceeds that springs from evil.

Notes and Questions

a. Notice the context here, in which Jesus is illustrating the difference between the current standards of His day and the new standards which He believed were necessary.

b. The word "forswear" means to swear falsely, to make an oath and then fail to keep it. What was the accepted honor standard of Jesus' day? Why did Jesus object to it?

c. How would you state Jesus' new standard of honor as suggested in verses 34 and 37? What to His mind was the evil back of adding an oath or pledge to your "yes" or "no"?

d. According to this passage, by what did the Jews swear? Why by these? By what do we swear today? What asseverations do children use? What do we use on examinations?

3. Applying this Help to Our Problem

a. What would Jesus' standard of honor mean interpreted into campus life? Would He require pledges signed on tests and examination papers? Why, or why not? What other practices of student life are condemned by Jesus' high standard?

b. Would there still have to be some method of checking up on everybody, either by faculty or fellow students? How are we trusting anybody as long as we keep a checking system in operation?

c. Can you picture a campus having been brought to the place where Jesus' high ideal would work? What first steps would have to be taken?

d. Why doesn't the faculty trust students more? Why do not students trust the faculty more? What would have to be done to convince every one that honesty really is the best policy?

e. What features of the educational system seem to put a premium on dishonesty? How could these be corrected?

f. Thinking of the most ideal honor situation of which you know, how was it secured and maintained?

g. Suppose even a small group of students were interested in working for better honor on the campus, how would you suggest that they begin and proceed? Work out eight or ten means they might employ and discuss their relative value.

4. Planning the Group Discussion

Read and guide by the suggestions given under this heading in Study I (p. 5).

The leaders will distinguish clearly between the work of their Leaders' Group and the more "finished product" which they are now to plan for their discussion groups. The Chairman of the Leaders' Group will not make the mistake of trying to lead the Group in a "model" discussion thinking that this prepares them to lead their groups. The work of the Leaders' Group is orderly, but is practice work, not the game; it is off-stage, deliberative, critical of its own processes, subject to interruption, to false starts and second trials. It

deals in the raw materials and suggests much more material than can be used in any one discussion group.

The writer's suggestion is that two discussion group sessions be given to this problem of student honor. In that case, the first discussion will lead the group into the sort of investigation suggested under Sections 1 and 2—analysis of the problem, and seeking help for solution. The discussion leader will announce that the second discussion will be devoted to discovering how all this bears on our campus problem, what conclusions we may reach, what plans of experiment we may adopt. He will suggest that in the interval they talk with other students, gather local data, and come with plans to suggest. At the second discussion he will briefly summarize the first hour's work, and proceed to questions such as those given under Section 3 above.

For background reading see:

EDWARDS: "Undergraduates," Ch. VI., "Student Government and Honor Systems." (Doubleday, Doran & Co., 1928. $4.00.)

STUDY III

WHERE SHALL WE STAND ON RELATIONS BETWEEN MEN AND WOMEN?

1. Getting at the Problem

See the detailed plans for preparation suggested throughout Study I, and read the footnote on page 7. The questions given here are meant to be suggestive and typical, not exhaustive. Omit, add and revise as you like.

a. What questions connected with this problem are chiefly engaging the thought of students? To what questions do they want an answer? Arrange these in order of interest and value.

b. What conditions in relations between men and women are causing most perplexity or concern? What special difficulties are accentuated by the state of affairs on your campus?

2. Finding Help on the Solution

In order to understand more fully the motives and bases on which students act or should act, work out such questions as these:

a. What opportunities for fellowship and comradeship between men and women do your students have? What are they seeking through each of these classes of contacts?

b. How large a part does the desire to be popular with those of the other sex have in determining students' conduct? What compromises are being made for the sake of popularity?

c. On what grounds do men or women who take the freer standards of sex relations consider their attitude and conduct preferable?

d. What reasons lead other students to consider the stricter standards better?

c. It will be interesting to see what attitude Jesus took on the accepted standards of His day on the relations of men and women, as shown in the following passages:

BIBLE REFERENCE

Matt 5: 27-32.

27 You have heard how it used to be said, *Do not commit adultery.*
28 But I tell you, any one who even looks with lust at a woman has committed adultery with her already in his heart.
29 If your right eye is a hindrance to you,
pluck it out and throw it away:
better for you to lose one of your members
than to have all your body thrown into Gehenna.
30 And if your right hand is a hindrance to you,
cut it off and throw it away:
better for you to lose one of your members
than to have all your body thrown into Gehenna.
31 It used to be said, *Whoever divorces his wife must give her*
32 *a divorce-certificate.* But I tell you, anyone who divorces his wife for any reason except unchastity makes her an adulteress; and whoever marries a divorced woman commits adultery.

Notes and Questions

a. We have seen that in this chapter Jesus is showing how His ideal of life-relationships goes back of the letter of outward performance to the spirit of inner life. There are three levels here: (1) the overt act of adultery, verse 27; (2) the look or touch motivated by illicit desire, verses 28 to 30; (3) the treatment of the other sex which acknowledges no responsibility for the harm which will likely result in the other's life, verses 31 to 32. How do each of these levels apply to the campus problem of sex relations? What examples can you give showing, on each of these levels, the problems which arise for a college man or woman?

b. While the adultery-divorce situation may not be exactly that which faces most college students, we may deduce from His attitude on this situation the ideal of Jesus regarding a man's attitude toward a woman. How would you state His ideals in terms of college men and women?

c. Compare John 8:1-11. While of doubtful textual authority this story seems true to Jesus' respect for person-

ality, His plea for the justice of a single standard, and His emphasis on motive and inner spirit.

Mark 10: 1-12.

1 Then he left and went to the territory of Judaea over the
Jordan. Crowds gathered to him again, and again he taught
2 them as usual. Now some Pharisees came up and asked him if
a man was allowed to divorce his wife. This was to tempt him.
3 So he replied, "What did Moses lay down for you?"
4 They said, "Moses permitted a man *to divorce her by writing*
5 *out a separation notice.*" Jesus said to them, "He wrote you
6 that command on account of the hardness of your hearts. But
from the beginning, when God created the world,
Male and female, He created them:
7 *hence a man shall leave his father and mother,*
8 *and the pair shall be one flesh.*
9 So they are no longer two, but one flesh. What God has joined,
10 then, man must not separate." Indoors, the disciples again
11 asked him about this, and he said to them, "Whoever divorces
his wife and marries another woman is an adulterer to the
12 former, and she is an adulteress if she divorces her husband
and marries another man."

Notes and Questions

a. Jesus here appeals from the Mosaic regulation which permitted divorce (which, he implies, marked a kindergarten stage in man's spiritual development), to the more fundamental law of one man for one woman. Some modern life students of sex say that men and women find complete satisfaction only in a monogamous relation and that human beings are fundamentally monogamous. Is this law a legal enactment and hence subject to revision, or is it a law of our personality which must be observed to obtain fullness of life and happiness? Give your reasons.

b. What bearing has a student's ideal of the married relationship on his ideal for pre-marriage codes?

Romans 13: 8-14.

8 Be in debt to no man—apart from the debt of love one to an-
other. He who loves his fellow-man has fulfilled the law.
9 *You must not commit adultery, you must not kill, you must not*

steal, you must not covet—these and any other command are summed up in a single word, *You must love your neighbour as*
10 *yourself*. Love never wrongs a neighbour; that is why love is the fulfilment of the law.
11 And then you know what this Crisis means, you know it is high time to waken up; for Salvation is nearer to us now than
12 when we first believed. It is far on in the night, the day is almost here; so let us drop the deeds of darkness and put on
13 the armour of the light; let us live decorously as in the open light of day—no revelry or bouts or drinking, no debauchery or sen-
14 suality, no quarrelling or jealousy. No, put on the character of the Lord Jesus Christ, and never think how to gratify the cravings of the flesh.

a. "Love never wrongs a neighbor"; to this writer "love" carried the meaning of goodwill, respect of personality, the ability to put one's self in the other's place, unselfishness. How does this contrast with the campus conceptions of "loving"? How would you state the point Paul here makes in terms of relations between college men and women?

b. Compare Paul's statement in I Cor. 3:16-17, where the emphasis is turned to *self*-respect as a motive. How much does this principle weigh with students in their sex relations?

3. Applying this Help to Our Problem

Summarize in brief statements but specifically in terms of college men and women what you consider the Christian ideal as set forth in the above Bible references.

Having before us a clear statement of the Christian ideals in terms of student experience, we will wish to test their value for today by such questions as the following:

a. What widespread campus attitudes and practices would be eliminated if students accepted Jesus' ideals: (1) that the motives and desires must be pure; (2) that we are responsible for what happens in the other person's thought and life; (3) that marriage mating should be sacred and eternal; (4) that love involves first thought for others and respect for personality? How many students are ready to accept these high standards? How do those who refuse them explain their refusal?

b. How would conditions on your campus have to be changed before students would feel that these Christian ideals could be applied? Work out eight or ten suggestions.

c. One woman student said that the men unfairly leave it to the women to set the standards. What do you think? What is the respective responsibility of men and of women? If either one fails, is it fair to expect the other to hold firm? Why?

d. What misapprehensions have you discovered on the part of either sex as to what members of the other sex really want? How would it do to discuss this with an understanding "date" at an early opportunity?

e. Make a list of the qualities and practices which students feel make for popularity with members of the other sex. Which of these would you justify, which condemn? On what grounds? Granted that some of the students popular with the other sex hold the sex-relation standards very high, why do any students compromising in the interests of popularity adopt freer standards?

f. Why do men and women often fail to face up frankly with each other as to the sex problem involved? What part does ignorance play in causing our difficulties?

g. How can students develop the qualities of spirit and life necessary to win through to satisfactory relations with the opposite sex? Herbert Gray wrote a book called "Men, Women, and God." [1] Where does God come in?

h. Granted that certain social conventions have broken down, what shall we substitute to preserve the balance between individual freedom and the best interests of society?

i. What program would you map out for a group of students on your campus who wished to experiment in the direction of new and better relations between men and women: (1) What personal code might they adopt? (2) What attitudes and practices, if any, would they seek to eliminate from the campus? How go about this? (3) Unwilling to be negative, repressive, or destructive, what positive program would they initiate? What bases of comradeship in work and play would they stress?

[1] Association Press, 60c.

4. Planning the Group Discussion

Keep in mind the suggestions under this heading in Study I (pp. 5-6) and in Study II (pp. 9-10).

You will then plan at least two discussions on this problem, the first dealing with getting at the relevant facts of the campus situation, and with the search for standards and ideals (Sections 1 and 2 of this Study); the second being devoted to applications, testing of values, and plans for actual experiments (Section 3).

It is the thought that these discussions and consequent experiments may lead to radical life changes, to "conversions," if you please, of a quiet, thoughtful and constructive type. However, the leader should avoid the "preachy" attitude, trusting the study and experiment process to bear its fruit.

You will wish to make suggestions to your group about investigating and thinking in preparation for the second discussion.

If your group has now had Study II, or some other study calling for experiment, it is vitally important that you take some minutes before launching this problem to hear reports on the experiments along the lines decided upon for the preceding problem. Questions like these are suggested:

a. Where have you had a chance to put into operation any of the plans we agreed upon? How did they work? How do you account for your failure or success? What is your next step?

b. What may we plan to try next? Do any of our plans need revision in the light of this week's experience?

The following books may be suggested as helpful on the subject of men's and women's relations:

Bone and Elliott: "The Sex Life of Youth." (Association Press, 1929. Cloth, $1.50; Paper, 75 cents.)

Sherwood Eddy: "Sex and Youth." (Doubleday, Doran & Co., 1928. 15 cents. Cloth, $2.00.)

R. H. Edwards: "Undergraduates," Ch. V., "The Relations of Men and Women." (Doubleday, Doran & Co., 1928. $4.00.)

STUDY IV

HOW NEARLY PERFECT CAN WE BE?

1. Getting at the Problem

When students discuss life standards one often hears the remark, "Of course you can't expect us to be perfect."

a. On what campus issues is the tendency most marked to condone something less than the acknowledged best? In what connections have you heard "we can't be perfect" used as an excuse for something very far from perfect?

b. Shall we hold two standards, the one "ideal," the other "practical"? If so, what determines how far below the ideal the practical may fall? Of what value is an ideal standard anyway, if we actually live by the practical one?

c. How much place, if any, must we allow for imperfection? Who is to be the judge?

2. Finding Help on the Solution

a. On any issue students may line up as follows:

(1) Those who flout at perfection and are avowedly content with the *status quo;* (2) those who hope for perfection ultimately (perhaps "in heaven") but feel there is no use trying for it under present conditions; (3) those who believe in aiming at perfection now and in changing the "present conditions" which hinder it.

Take any current issue and estimate the proportion of your student body that would fall under each of these three classes. What different reasons can you give for the failure of class 1 to rise to the ideal? How do those in class 2 determine their practical standard? What advantages has this middle position? What disadvantages? What difficulties are those in class 3 always facing? Why don't they give it up?

b. Persons say that the ideals of Jesus, for example, are wonderful, but not practical. Did He expect teachings like the following to be taken seriously?

BIBLE REFERENCE

Matt. 5: 38-48.

38 You have heard the saying, *An eye for an eye and a tooth for*
a tooth.
39 But I tell you, you are not to resist an injury:
whoever strikes you on the right cheek,
turn the other to him as well;
40 whoever wants to sue for your shirt,
let him have your coat as well;
41 whoever forces you to go one mile,
go two miles with him;
42 give to the man who begs from you,
and turn not away from him who wants to borrow.
43 You have heard the saying, '*You must love your neighbour* and
44 hate your enemy.' But I tell you, love your enemies and pray
45 for those who persecute you, that you may be sons of your Father
in heaven:
he makes his sun rise on the evil and the good, and sends rain
on the just and the unjust.
46 For if you love only those who love you, what reward do you
get for that?
do not the very taxgatherers do as much?
47 and if you only salute your friends, what is special about that?
do not the very pagans do as much?
48 *You must be perfect* as your heavenly Father is perfect.

Notes and Questions

a. This passage is often considered the most idealistic and impractical of Jesus' teachings. It may be fair to suggest that even in Jesus' mind their workability was conditioned on one's possession of a spirit or quality of life such as He described in the Beatitudes—a quality which, in His own practice, He attributed to fellowship with God. How would it affect our thought of Jesus if He had not called for such standards of perfection?

b. Verses 45 to 48 suggest that we as sons of God can share His perfection. In verse 48 the word "perfect" is τέλειος in the Greek. It means complete, rounded out. The figure suggested is that of a circle with no gaps allowing

loopholes (in this case, for hate toward enemies). How could Jesus counsel perfection and still allow for growth? How did this work out in His personal experience?

c. In the Lord's Prayer, Matt. 6:10, Jesus taught His disciples to pray "Thy will be done on *earth* as it is in heaven" (*i.e.*, perfectly). On what did Jesus base His hope of such a Utopia?

3. Applying this Help to Our Problem

From the above study write a statement summarizing: How perfect did Jesus expect His followers to be?

a. Taking some practical test such as honesty, is it possible for a student to be perfectly honest? Back up your answer.

b. Try the same test on other standards which Jesus set, such as not getting angry (Matt. 5:22), not resisting a personal injury (Matt. 5:39), and loving one's enemies (Matt. 5:44). Do you know of any one who fully measures up? Getting in mind persons who come nearest to any of these standards, how do they manage it? What "edge" have they on the rest of humanity? Why isn't their example more universally followed?

c. Many people who say the "Lord's Prayer" admit, on being questioned, that they do not believe the will of God *can* be done on earth perfectly (see 2 *c* above). Why do they continue to pray that it *may* be? What do you think they should do? How, if at all, can any one today share Jesus' belief in such a possibility?

d. Among Christians in different centuries there have been "perfectionist" movements, and groups who claimed "sanctification" or "perfect victory," but they have usually come into disrepute through failure to live it out. In the light of their experience what use is there in trying for perfection?

e. What prerequisites would you say we must have before the idealistic standards can even be approached by most folks? How much chance do you see of our meeting these prerequisite conditions?

f. Some one has said that there is a perfection of a green

apple, and another perfection of the same apple when ripe, suggesting that the perfect green apple ideal is all we need aim for? What do you say? Is "perfect green apple" a contradiction in terms? What would it mean applied to a student in a matter of honor, or sex relations, or treatment of other races?

g. From this study what do you conclude is the position a student should take? How would you write it out in the form of a policy? Guide if you like by the thinking you did on 2 *a* (p. 17). How, if at all, would your statement have to be modified for a student who proposed to take Jesus seriously at any cost?

4. Planning the Group Discussion [1]

This discussion may run for one or for two sessions. The writer's suggestion is to make it a one-session discussion since its application in experiment extends to most of the problems a student meets, rather than constituting a unit which can be dealt with alone.

From time to time in succeeding discussions, the conclusions reached on this question may be introduced with profit in working out standards and programs of action.

The leaders will not wish to omit a period at the beginning of the discussion hour, in which opportunity is given for report and suggestions on experiments being attempted in the line of the preceding problem discussed.

[1] See the suggestions given under this heading in Study I (pp. 5-6), Study II (pp. 9-10), and Study III (p. 16).

STUDY V

HOW SHALL WE MEET TIMES OF TESTING?

1. Getting at the Problem

Student days put to a severe test all the equipment—or lack of it—with which one is about to face life. Habits of success or defeat in meeting personal testing may here be formed or reformed. The tests are pitched on widely differing planes, but the common problem is how to meet them successfully.

a. Make a list of some of the situations which most commonly test students in the different relations of campus life. How would you classify these for ease in handling in a discussion?

b. A given life situation presents a severe test for one student, little or none for another: Why is this? When does temptation come in? What is meant by temptation? What factors determine how difficult or easy the test may be?

2. Finding Help on the Solution

Think into what experience may teach us by the use of questions like these:

a. In the case of any typical situation chosen from your list above, what are the different ways in which students actually do handle it? What is the motive or philosophy leading to each of these methods of dealing with the situation?

b. The following ways of handling times of testing have been suggested:

(1) Avoid or run away from the situation.

(2) Fail to live up to your best and forget it. "Why worry?"

(3) Give in just this once, but "never again."

(4) Assert the will power, down any unworthy suggestion by force.

(5) Use the imagination—visualize the after-effects of what you consider the right and the wrong course, or call to mind people who trust you.

(6) Give in to your "weakness" here but balance up by strength in other respects.

(7) Have yourself psycho-analyzed and your personality unified.

(8) "Call up the living image of the living Christ and submit yourself to His spell."

(9) Build up new habits to displace the old—"The expulsive power of a new affection."

(10) Call in a friend to help you out.

(11) Call on your pride and self-respect.

(12) Hate, forsake, and confess the sin, then make restitution if some one has been hurt.

(13) Keep struggling and do the best you can.

(14) Pray to God and trust Him to save you.

(15) Use autosuggestion.

(16) Sign a pledge or write out resolutions.

Study into their relative merits on the basis of all available experience.

c. Jesus is thought of as having met the most formidable situations with greater success than any other man. How did He do it? Study the following passages for any help they may give on His methods and those of His early followers. One of the most severe decisions of Jesus' life was made in what has commonly been called His temptation.

BIBLE REFERENCE

Matt. 4: 1-11.

1 Then Jesus was led into the desert by the Spirit to be tempted
2 by the devil. He fasted forty days and forty nights and after-
3 wards felt hungry. So the tempter came up and said to him, "If
4 you are God's Son, tell these stones to become loaves." He answered, "It is written,

Man is not to live on bread alone,
but on every word that issues from the mouth of God."
5 Then the devil conveyed him to the holy city and, placing him
6 on the pinnacle of the temple, said to him, "If you are God's Son,
throw yourself down; for it is written,
He will give his angels charge of you;
they will bear you on their hands,
lest you strike your foot against a stone."
7 Jesus said to him, "It is written again, *You shall not tempt the*
8 *Lord your God."* Once more the devil conveyed him to an ex-
ceedingly high mountain and showed him all the realms of the
9 world and their grandeur; he said, "I will give you all that if
10 you will fall down and worship me." Then Jesus told him, "Be-
gone, Satan! it is written, *You must worship the Lord your God,*
11 *and serve him alone."* At this the devil left him, and angels came
up and ministered to him.

Notes and Questions

a. Jesus had just been through the baptism experience, receiving a staggering commission to take the lead in fulfilling the hopes of his nation. Their expectations were set on a coming leader who, as Son of God, could meet their material wants, do stunts to the glory of God, and lead Israel to her promised place of leadership among the nations. To Jesus all this seemed selfish, unworthy, untrue to God. Yet, if He refused to meet their expectation, how could He get any one to follow Him? Should He start in their way with the hope of bringing them later to more spiritual ideals and methods? Were they perhaps right after all and was this an impracticable dream of His own? Could He trust the baptism impressions, anyway? Was He likely to accomplish nothing more than making a fool of Himself and a failure of His mission?

Just how was Jesus able to meet this crisis in His life successfully? Write down your points. Why to the desert? Why did it take so long? What do you picture Jesus doing all that time? What preparation of earlier years helped Him meet this situation successfully? What was it in His attitude toward God that helped? Why the fasting?

b. See Matt. 16:21-25 and Matt. 26:36-46. What further points do you get on how Jesus won out in testing times? Matt. 26:41, "The spirit is willing but the flesh is weak,"

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is often quoted as an excuse for failure. In what way did Jesus mean it? What seems to have helped Jesus most in overcoming temptations to turn aside to the easier road?

Romans 7:14—8:4

14 The Law is spiritual; we know that. But then I am a creature
15 of the flesh, in the thraldom of sin. I cannot understand my
own actions; I do not act as I want to act; on the contrary,
16 I do what I detest. Now, when I act against my wishes, that
17 means I agree that the Law is right. That being so, it is not
18 who do the deed but sin that dwells within me. For in me
(that is, in my flesh) no good dwells, I know; the wish is there,
19 but not the power of doing what is right. I cannot be good as
20 I want to be, and I do wrong against my wishes. Well, if
I act against my wishes, it is not I who do the deed but sin that
21 dwells within me. So this is my experience of the Law: I want
22 to do what is right, but wrong is all I can manage; I cordially
23 agree with God's law, so far as my inner self is concerned, but
then I find quite another law in my members which conflicts
with the law of my mind and makes me a prisoner to sin's law
25 that resides in my members. (Thus, left to myself, I serve the
law of God with my mind, but with my flesh I serve the law
24 of sin.)* Miserable wretch that I am! Who will rescue me
25 from this body of death? God will! Thanks be to him through
Jesus Christ our Lord!

1 Thus there is no doom now for those who are in Christ
2 Jesus; the law of the Spirit brings the life which is in Christ
Jesus, and that law has set me free from the law of sin and
3 death. For God has done what the Law, weakened here by the
flesh, could not do; by sending his own Son in the guise of sinful
4 flesh, to deal with sin, he condemned sin in the flesh, in order
to secure the fulfilment of the Law's requirements in our lives,
as we live and move not by the flesh, but by the Spirit.

Notes and Questions

a. How does Paul indicate that one may escape from habitual defeat and find habitual success in meeting temptation? Just how does God "rescue" one? What is our part? What is this "law of the Spirit of life in Christ Jesus?" How does one get hold of it? Does Gal. 2:20 help?

* Restoring the second part of ver. 25 to what seems its original and logical position before the climax of ver. 24.

b. Read also I Cor. 10:12-13, where Paul suggests that our available resources leave us no excuse for failure.

c. According to Heb. 12:1-2, how does the thought of "team play" help us? How does Jesus help?

3. Applying this Help to Our Problem

a. Having before you the helps that Jesus used so successfully, which of them, if any, would you consider most effective for a student to use in meeting such testing times as those you listed under 1 *a* above? Which of them, if any, would you feel help us little or not at all today? Why? To what extent do students really try them?

b. If prayer and God and Christ can help, how can a student get that help released in the day's work and play? Just what would you suggest that he do? What are the first steps to take?

c. Of the methods suggested under 2 *b* above, which are ruled out by the Christian standards? On what grounds? Which of them are consonant with the Christian religious methods and might be considered valuable aids to success? Which, if any, would you consider effective substitutes for the methods Jesus stressed?

d. What light does modern psychology throw on how to meet situations of difficulty and crisis? Which of the methods of Jesus are confirmed by modern psychology?

e. Out of all these suggestions what program would you build up which you would be willing to accept and recommend, with confidence in its success?

4. Planning the Group Discussion [1]

This problem may well be given two discussion periods or more. Let each member of the group adopt some program for testing in life experience and plan to report back to the group the results of the experiments, with recommendations.

[1] Read carefully the suggestions given under this heading in Studies I, II, III, and IV.

STUDY VI

ARE WE LIVING BY THE FOOTNOTES?

1. Getting at the Problem

Any great ideal in government, education, art, or religion has a beauty and force in its early days which it tends to lose as the years go by. Later interpreters consciously or unconsciously distort the original by what we here call their "footnotes." Then these footnotes are adopted by an unsuspecting public as the genuine original ideal.

a. What attitudes, beliefs, and practices which some consider "Christian" can you list, which have little or no basis in the ideals and example of Jesus?

2. Finding Help on the Solution

a. Some people rather resent one's investigation of their "footnotes" in religion such as is suggested above: Why is this? How do you account for such loyalty to customary and conventional ideals?

b. What leads others to discontent with the footnotes and insistence upon their reappraisal? Why aren't they satisfied as most people are?

c. What basis have we for discovering whether, or to what extent, our accepted ideals and practices, for example in Christianity, are true to the religion of Jesus? Who has authority to say? What can we do about it if we discover discrepancies?

d. Jesus was one who had the feeling that the "best people" of His day—the Scribes and Pharisees—had lost the true religion of the prophets in a mass of footnotes which were inadequate and positively harmful to life. Study the following passage to see how He discovered this and how He believed in handling such a situation.

BIBLE REFERENCE

Mark 7: 1-23.

1 Now the Pharisees gathered to meet him, with some scribes
2 who had come from Jerusalem. They noticed that some of his
disciples ate their food with "common" (that is, unwashed) hands.
3 (The Pharisees and all the Jews decline to eat till they wash
their hands up to the wrist, in obedience to the tradition of the
4 elders· they decline to eat what comes from the market till they
have washed it; and they have a number of other traditions to
keep about washing cups and jugs and basins [and beds].)
5 Then the Pharisees and scribes put this question to him, "Why
do your disciples not follow the tradition of the elders? Why do
6 they take their food with 'common' hands?" He said to them,
"Isaiah made a grand prophecy about you hypocrites—as it is
written,

This people honours me with their lips,
but their heart is far away from me:
7 *vain is their worship of me,*
for the doctrines they teach are but human precepts.

8 You drop what God commands and hold to human tradition.
9 "Yes, forsooth," he added, "you set aside what God commands,
10 so as to maintain your own tradition. Thus, Moses said, *Honour*
your father and mother, and, *he who curses his father or mother*
11 *is to suffer death.* But you say that if a man tells his father
or mother, 'This money might have been at your service, but it
12 is Korban' (that is dedicated to God), he is exempt, so you hold,
13 from doing anything for his father or mother. That is repeal-
ing the word of God in the interests of the tradition which you
14 keep up. And you do many things like that." Then he called
the crowd to him again and said to them, "Listen to me, all of
you, and understand this:—

15 nothing outside a man can defile him by entering him; it is
what comes from him that defiles him.

16 If anyone has ears to hear, let him listen to this."

17 Now when he went indoors away from the crowd, his disciples
18 asked him the meaning of this parabolic saying. He said to
them, "So you do not understand, either? Do you not see how
19 nothing outside a man can defile him by entering him? It does
not enter his heart but his belly and passes from that into the
20 drain" (thus he pronounced all food clean). "No," he said, "it
21 is what comes from a man, that is what defiles him. From within,
22 from the heart of man, the designs of evil come: sexual vice.

stealing, murder, adultery, lust, malice, deceit, sensuality, envying,
23 slander, arrogance, recklessness, all these evils issue from within and they defile a man."

Notes and Questions

This passage marks the culmination of the Galilean ministry of Jesus. In the feeding of the five thousand (Mark 6) He and His followers had openly ignored the Jewish rule against eating with unwashed hands. Consequently the lawyers from Jerusalem headquarters are on His trail. For some time they have had a plot to destroy Him (Mark 3:6), now they push Him to the wall, and the issue is on with the charge that He is untrue to the commandments of God and the religion of Israel.

Jesus' defense takes the form of a countercharge that it is they who have broken with the laws of God (vs. 6-13). Then he explains his own position on cleanness and uncleanness, first to the crowd and later to his smaller group. It is his answer to the Pharisees that we need to study especially (vs. 6-13).

a. What does Jesus claim was their great mistake which led to the loss of true religion?

b. He strengthens the force of his verbs in verses 8, 9, and 13—"drop—set aside—repeal"—the God-given ideal; "hold to—maintain—keep up" the man-made traditions. Study out how the one decreases as the other increases.

c. These "traditions" were a set of interpretations worked out by the rabbis to accompany the law and prophets and tell what they meant for daily life. We shall refer to them as the "footnotes" although they were really written later in a separate scroll.

d. Jesus did not censure the making of interpretations and applications. What was it to which he objected? How does his illustration in verses 10 to 12 help you to answer this?

e. What do the words "so as to" in verse 9 imply about the footnotes in relation to the commands of God? Why couldn't one keep both at the same time?

f. From what you know of the Pharisees and the Jewish people of Jesus' day, what were the results of their thus living by the footnotes?

3. Applying this Help to Our Problem

a. What, for Christians, takes the place of the "law and the prophets" as an ideal for life today?

b. Granted that we have had 1900 years of footnote writing, how can we judge what footnotes, if any, give us the true meaning of Jesus for life today? How can we hope that our interpretations and applications of the records will be any truer than these we have inherited? What shall a student do when able footnoters disagree?

c. How would you rank the following qualifications for those who would truly interpret and apply the mind of Jesus: (1) sincerity, (2) spiritual insight, (3) open-mindedness to others' ideas, (4) scholarship. To what extent are these possible to students? To what extent must we depend on Bible experts?

d. Taking some undisputed ideal of Jesus such as "love your enemies," "do not resist an injury," "become the servant of all,"—write out present-day footnotes by which Christians allow themselves practically to repeal the command of Jesus.

e. What part have footnotes played in the development of Christian doctrines? How can a student tell whether a certain doctrine is true or important?

f. How would you account for footnotes ever getting contrary to the spirit of the original?

A group of students recently worked out the following explanations. How would you rank these in importance? What would you add?

(1) Unintentional misinterpretation. Honest and scholarly, but lacking spiritual insight.
(2) Try to be practical, "human," "have a heart."
(3) Stretched the original to cover too much.
(4) Made interpretation conform to their contemporary systems, warped to fit.
(5) Took the figurative as literal, and *vice versa*.
(6) Natural tendency away from simplicity.
(7) Wrote footnotes to the footnotes to the footnotes.
(8) Times change, invalidating footnotes but not ideals.

g. What are the general footnotes which we hear whenever the drastic ideals of Jesus are mentioned? Add to the following list:

(1) You can't take this too literally.
(2) You can't expect us to be perfect.
(3) A man has to live.
(4) You can't change human nature.
(5) You have to use common sense.
(6) You have to trust to slow processes.
(7) This won't work in the twentieth century.

What is it about such footnotes that gives them their appeal?

h. What chance is there today to break through the incrustation of footnotes and rediscover the religion of Jesus? If a group of students wished to try it how should they go about it? What are the chief difficulties they would meet? How could these be overcome?

4. Planning the Group Discussion

Guide by suggestions made under this heading in all previous Studies.

This may be made a one-hour or a two-hour discussion at the discretion of the leaders.

The following books and articles might be suggested for follow-up reading:

Batten, "Why Not Try Christianity?" (Doran, 15 cents).
Roberts, "The Untried Door" (Doran, $1.50).
Curry, "Are We Living by the Footnotes?" (*Intercollegian*, April, 1924).
———, "The House Built on Sand" (reprinted by Council of Churches, Wichita, Kan., 10 cents).
Jacks, "The Lost Radiance of the Christian Religion" (Richard R. Smith. 75 cents.)
Merrifield, "The Rediscovery of Jesus." (Henry Holt. $1.75.)
Page, "Jesus or Christianity." (Doubleday, Doran & Co. Cloth, $2.50.)
Bundy, "The Religion of Jesus." (Bobbs-Merrill. $2.50.)

STUDY VII

HOW IS A CHRISTIAN STUDENT DIFFERENT?

1. Getting at the Problem

Nearly all students believe in a fair moral code for personal conduct and for social enterprises. But some ask: Is religion necessary to morality? If one lives up to fairly high standards, where does religion come in? And what difference does it make whether we choose Christianity or some other religion?

a. The attempt may be made first to define what we mean by "Christian Student." What would you adopt as a working definition? Perhaps our definition will come out as a result of this entire study.

b. Getting in mind some student, real or imaginary, who at least approaches the Christian attitude, faith, and standard, how is this student different from a high-class student who is not a Christian? from a choice representative of some other religion?

(1) How does he differ in what he believes?
(2) How different in attitude or philosophy of life?
(3) How different in standards and actual living?

2. Finding Help on the Solution

It is natural to turn to the New Testament records for Jesus' idea of what it means to be a real follower of His. He was frequently called on to show His disciples the distinction between what most "good people" accepted and what they would have to stand for if they lined up with his revolutionary movement. Look for this in the following passages.

BIBLE REFERENCES

Matthew 5-7, the Sermon on the Mount, is devoted as a whole to exhibiting the difference between others and those who would follow Jesus. "What do ye more than others?" was his question. Matthew 5 was examined repeatedly in Studies I, II, III, and IV. Glance back over that fifth chapter for points bearing on how a follower of Jesus is different, in character, purpose, ideals, beliefs, and program of life. Make a list of the points that are distinctive. Extend this briefly to Matt. 6 and 7, noticing especially 6:1, 6:33, 7:12 and 7:21.

Mark 8: 27-37.

27 Then Jesus and his disciples set off for the villages of Cæsarea
Philippi; and on the road he inquired of his disciples, "Who do
28 people say I am?" "John the Baptist," they told him, "though
some say Elijah and others say you are one of the prophets."
29 So he inquired of them, "And who do you say I am?" Peter
30 replied, "You are the Christ." Then he forbade them to tell
31 any one about him. And he proceeded to teach them that the
Son of man had to endure great suffering, to be rejected by
the elders and the high priests and the scribes, to be killed and
32 after three days to rise again; he spoke of this quite freely.
33 Peter took him and began to reprove him for it, but he turned
on him and noticing his disciples reproved Peter, telling him,
"Get behind me, you Satan! Your outlook is not God's but
34 man's." Then he called the crowd to him with his disciples and
said to them, "If anyone wishes to follow me, let him deny
himself, take up his cross, and so follow me;
35 for whoever wants to save his life will lose it,
and whoever loses his life for my sake and the gospel's will
save it.
36 What profit is it for a man to gain the whole world and to
37 forfeit his soul? What could a man offer as an equivalent for
his soul?

Notes and Questions

Jesus was about ready to start for Jerusalem where He foresaw death awaiting Him. But if He is to be taken away from the disciples it becomes important that they have a clear idea of Himself and the meaning of His movement—of what it meant to be a true follower.

a. What difference did it make whether or not they thought of Jesus as the Christ (Messiah)? What difference, if any,

does it make today what one believes about who Jesus is? How little can one believe about Jesus and still be classed as a true Christian?

b. Peter and the others could not reconcile the thought of Jesus' death with His Messiahship and coming kingdom. But Jesus could. Hence they rebuke each other. The clash is between two philosophies of life, diametrically opposed. This brings out one of the most distinctive planks in the Christian platform. How did Jesus' philosophy contrast with Peter's? Taking his claim, "Your outlook is not God's but man's" (v. 34), work out in parallel columns the characteristics of the two "outlooks" or philosophies as exemplified in Jesus and Peter. For example, the one exalts the spiritual forces, the other the material; the one takes a long view, the other sees only what is just ahead. Add to this list.

c. This revolutionary philosophy of Jesus will work out naturally in a revolutionary life-program for those who accept it, as Jesus showed the crowd (vs. 34-37). What is the difference between "denying one's self" and "denying oneself *something*"? In the Roman empire it was the condemned person who took up the cross. What light does this throw on what Jesus meant that his followers would have to do? How have these two expressions "denying oneself" and "taking up the cross" been toned down to trifles by conventional Christian footnotes?

What do you understand by Jesus' paradox in verse 35 about saving life and losing it? Can you give illustrations both ways of people who have exemplified this?

3. Applying this Help to Our Problem

a. From these Bible passages decide what for Jesus were the distinctive things for His followers.

Study and criticize the following:

(1) A new relationship to and trust in a God whom He called Father.

(2) Belief in Himself as the unique Leader sent to reveal God and establish this Way.

(3) A new type of goodness (or Godlikeness) which went far beyond current standards, was creative, contagious, internal, unostentatious, and aimed at perfection.

(4) A philosophy of life which relied on the spiritual versus the material resources, methods, and ends.

(5) Belief in a new order (a "Kingdom") in which the will of God can be done perfectly on earth, involving belief in human nature and its redeemability.

(6) A program of unreserved commitment to the accomplishment of this order at any cost, not excepting life itself, as the way to find life at its best.

b. Our task is to get all this translated into terms of a student's life. It will then appear at once how a Christian student is "different." It would require hours of discussion to do this fully. Much of it may have to come out in relation with all the succeeding Studies. The religious aspects are met again in Studies VIII, XIII, and XXIV to XXIX; the ethical and social aspects in all the other Studies.

c. We can at least make a start by choosing each of points (1) to (6) above and asking questions like these:

(1) What examples do you know of students who approach this? How does it make them different from others?

(2) What difficulties does a student meet in accepting this for himself? How can one give it a fair trial? What is the way to begin?

d. And in addition more general questions such as the following:

(1) As a result of this study how would you define a "Christian student"? Can you picture on your campus the student you have just described or is this a mythical or extinct species?

(2) Jesus himself appeals strongly to all of us. Is that true of the "Christian student" you just defined? (If not, there must be something in your definition untrue to the ideal of Jesus. What is it?)

(3) Is being a Christian student a matter of beliefs,

feelings, attitudes, life-philosophy, ethical standards, character, life-program, or what? How would you rank these factors in importance? Can any of them be omitted? If so which ones, and why?

(4) Looking back over Studies I to VI (or others you may have used) what advantage in practical living has a Christian student? What has he that others lack to help him win out in matters of honesty, sex relations, unselfish motives, etc.?

(5) What does it actually mean on a campus for a student to "deny himself" or "take up his cross" or "lose his life"? What new light on these words might come if students should begin taking Jesus seriously, *e.g.*, in a stand against special privilege on the campus, unbrotherly racial discriminations, war, etc.?

(6) Suppose that a group wished to try out the full program of Jesus to give it a fair trial, how would they go about it?

4. Planning the Group Discussion

Steer by suggestions under this heading in foregoing Studies. Two or three discussions may well be devoted to this problem.

It is especially important to *stress experiment* for solution of this problem. No amount of theoretical discussion can get students anywhere without trying it out.

If conventional Christianity has seemed not worthwhile experimenting with, perhaps here is something different largely untried as yet.

Supplementary reading might be suggested in books such as:

Woods, "Modern Discipleship and What It Means." (Order through Association Press. Paper, 75 cents.)

Bosworth, "What It Means to Be a Christian?" (Pilgrim Press. Cloth, 50 cents.)

Jacks, "The Lost Radiance of the Christian Religion." (Richard R. Smith. 75 cents.)

STUDY VIII

HOW CAN ONE BE SURE OF JESUS?

1. Getting at the Problem

Those who advocate the Christian way of living seem to stake everything upon confidence in Jesus. But how do they know? How is a student to proceed who is confronted by difficulties in believing in Jesus?

a. Make a list of the difficulties which balk students and cause them to question committing themselves to Jesus and His Way. How can these be grouped in classes? Which are most common? Which constitute the greatest barriers?

b. What considerations keep students who are nominally Christians from fuller commitment and from sharing more completely His faith and purpose?

2. Finding Help on the Solution

a. Choose from the points discovered under 1 *a* and *b* above those which involve difficulty in believing in Jesus as trustworthy. In the face of these how do any students of whom you know find their way through to confidence in Him? To what extent do you feel they have failed to face the difficulties? Where they have faced them fully, how do they answer each of the chief difficulties you have named?

b. In Jesus' own day the majority of His own people found themselves doubtful, indifferent, or unbelieving toward Him. Study the following passage to discover on what grounds, and how Jesus expected they might work through to confidence in Himself.

BIBLE REFERENCE

Matt. 11.

1 After finishing these instructions to his twelve disciples, Jesus
removed from there to teach and preach among their towns.
2 Now when John heard in prison what the Christ was doing,
3 he sent his disciples to ask him, "Are you the Coming One?
4 Or are we to look out for someone else?" Jesus answered them,
5 "Go and report to John what you hear and see: *the blind see,* the
lame walk, lepers are cleansed, the deaf hear, and the dead are
6 raised. And blessed is he who is repelled by nothing in me!"
7 As the disciples of John went away, Jesus proceeded to speak
to the crowds about John:
"What did you go out to the desert to see?
A reed swayed by the wind?
8 Come, what did you go out to see?
A man arrayed in soft raiment?
The wearers of soft raiment are in royal palaces.
9 Come, why did you go out?
To see a prophet?
Yes, I tell you, and far more than a prophet.
10 This is he of whom it is written,
Here I send my messenger before your face
to prepare the way for you.
11 I tell you truly, no one has arisen among the sons of women
who is greater than John the Baptist, and yet the least in the
12 Realm of heaven is greater than he is. From the days of John
the Baptist till now the Realm of heaven suffers violence, and
13 the violent press into it. For all the prophets and the law prophe-
14 sied of it until John:—if you care to believe it, he is the Elijah
15 who is to come. He who has an ear, let him listen to this.
16 But to what shall I compare this generation? It is like chil-
dren sitting in the marketplace, who call to their playmates,
17 'We piped to you and you would not dance,
we lamented and you would not beat your breasts.'
18 For John has come neither eating nor drinking,
and men say, 'He has a devil';
19 the Son of man has come eating and drinking,
and men say, 'Here is a glutton and a drunkard,
a friend of taxgatherers and sinners!'
Nevertheless, Wisdom is vindicated by all that she does."
20 Then he proceeded to upbraid the towns where his many
miracles had been performed, because they would not repent.
21 "Woe to you, Khorazin! Woe to you, Bethsaida! Had the
miracles performed in you been performed in Tyre and Sidon,
22 they would have repented long ago in sackcloth and ashes. I tell
you this, it will be more bearable for Tyre and Sidon on the
23 day of judgment than for you. And you, O Capharnahum!
Exalted to heaven? No, you will sink to Hades!—for if the

miracles performed in you had been performed in Sodom, Sodom
24 would have lasted to this day. I tell you, it will be more bearable
for Sodom on the day of judgment than for you."
25 At that time Jesus spoke and said, "I praise thee, Father,
Lord of heaven and earth, for hiding all this from the wise
26 and learned and revealing it to the simpleminded; yes, Father,
I praise thee that such was thy chosen purpose.
27 All has been handed over to me by my Father:
and no one knows the Son except the Father—
nor does anyone know the Father except the Son,
and he to whom the Son chooses to reveal him.
28 Come to me, all who are labouring and burdened,
and I will refresh you.
29 Take my yoke upon you and learn from me,
for I am gentle and humble in heart,
and *you will find your souls refreshed;*
30 my yoke is kindly and my burden light."

Notes and Questions

Chapter 12 also belongs to this section but is not printed for lack of space. Including this, you will find here four stages of difficulty illustrated in the attitudes of (1) John (vs. 1-6); (2) this generation (vs. 16-19); (3) the Galilean cities (vs. 20-24); (4) the Jewish leaders (ch. 12).

a. John's difficulty. How would you characterize his attitude? What was the cause of his trouble? Had he once believed what he now questions? What does he need to help him to confidence? How did Jesus think His answer to John would help? Why did Jesus have praise for John instead of criticizing him for his doubt? What difficulties of students are similar?

b. This generation's attitude. What adjective best describes it? Think into the children's game which Jesus has in mind. John had come in ascetic manner with a stern message on sin and judgment. Why did they not heed him? What does "he has a devil" mean in our modern terminology? Jesus came in natural, friendly manner and sought to win them by deeds of helpfulness and by the beauty of His new ideal which he called "good news." Why did they not receive Him? What *would* have won their allegiance and belief?

c. The cities' trouble. How would you describe their attitude? On what grounds did Jesus seem to think they

should have believed and repented? Why did He choose Tyre, Sidon, and Sodom with which to compare these Jewish towns? Why were they not won by this evidence which Jesus says would have convinced the "hardest boiled" cities of history? What would have gotten them?

d. The Jewish leaders' difficulty (ch. 12). They plot to destroy him (12:14), because He broke their Sabbath footnotes. They accuse Him of being in league with Beelzebub (12:24). They demand a sign (12:38) when the country-side was filled with signs of Jesus' goodness and power. How describe this attitude? What was the cause of it? How did Jesus handle these men?

e. Notice the climax of unbelief in these four attitudes. In 11:25 to 30 we are given Jesus' reaction to the total situation, His suggestion of the reason for all these difficulties of belief, and his solution by which all might find their way to confidence. Roughly paraphrased His ideas are these: "Father, although I seem to be losing out with all these, I submit gladly to the eternal law that deeper spiritual truth, such as the understanding of me and my mission, is hidden from the wise ones who think they know it all, and is revealed to those who are openminded seekers for truth. I stand in an unique relationship with God and could reveal Him to men. If you who are perplexed in thought and confused on life would take my way of being teachable and lowly of heart, I could bring you into oneness with God, into unity and fullness of life." Check up on this interpretation.

3. Applying this Help to Our Problem

a. We saw that Jesus, supremely confident of God and Himself, suggests openmindedness to evidence—the teachable attitude, as the basic solution for all those in doubt and difficulty. The attitudes which He himself found hopeless were those of (1) indifference, (2) hardboiled blindness to facts, and (3) open hostility which gives Him no chance. For the attitude of John He had sympathy and commendation.

How do the difficulties of students today, which you worked out under 1 *a* and *b*, compare with these of Jesus' day? Are

there students who come under the four classifications mentioned in the preceding paragraph? Which of these attitudes is most common among the students of your campus?

b. Students usually vote on "indifference" as the most common campus attitude. It is another problem how to handle that. We are concerned in this study with students who are facing up to Jesus and His way, but are balked by the difficulties of accepting.

c. Going back to the questions of 2 *a*, what light is thrown upon their solution by this study?

d. Granted that a student is willing to test openmindedly the claims of Jesus, what is the best way to begin? Suppose he cannot believe in the Virgin Birth, the Deity of Jesus, or the miracles, how would you suggest that he take hold? How did Jesus go about it when He called the first disciples to follow Him?

e. One student said, "I don't understand a lot of this, but Jesus is the finest thing in human life that I see and I intend to follow Him." Would you trust this student to come through on his difficulties? Why, or why not? Could he be a Christian if he never did? Explain. Some would say he must believe some of the difficult doctrines before he could have any hope of truly and successfully "following" Jesus. Do you agree or not? Give your reasons.

4. Planning the Group Discussion

Guide by suggestions under this heading in Studies I to IV.

This problem might be handled in one discussion, but two are doubtless preferable as the Scripture material is long and requires careful study.

You might suggest for reading L. P. Jacks, "Religious Perplexities" (Doran).

STUDY IX

WHAT ARE WE IN COLLEGE FOR?

1. Getting at the Problem

Almost any student can give some reason off-hand for his presence in college or university. But what lies back of these primary aims? Sometimes students are fairly sure on entering college why they came, but become more confused as to their aims as the years pass. Who has a right to be in college? How can one's presence there be fully justified?

a. Make a list of the reasons, serious and trivial, which lead students to decide to enter college. Classify these under three or four heads if possible. Check those which are the most common reasons.

b. What changing of emphases and reversing of opinions take place after one gets along in his college career? What causes these changes?

2. Finding Help on the Solution

a. A newspaper editor in a state university city summarized the aims of students as follows:

(1) To get training for some life work already determined.

(2) To get a background of culture and to discover what vocation to follow.

(3) To make friendships and to find an outlet for self-expression in various lines.

Are these aims equally legitimate? How can each be justified? Would you add others as worthwhile aims?

b. One student said: "Many students go to college to

enable them to get a job in life which will pay most for the smallest amount of work." How prevalent is this motive among students whom you know?

Another said: "We learn to feed cows, pull teeth, or build bridges, but very little else." What else would you say *every* student should be looking for?

c. How far does the type of school determine the dominant aims of the students? How, if at all, do they vary in a state university, an A. and M. college, colleges or universities on private foundations, denominational colleges, or teachers' colleges?

d. What emphases in student's aims are due to the educational philosophy and theory held by the college administrations, the state, and the people of the country? The twelve Dartmouth seniors in their now famous report said: "The serious question arises: Should the college continue to be the bellhop of the world—and, in an age when the apparent criterion of any venture is the commercial touchstone 'Will it pay?'—to turn out a finished product whose bugaboo is pure learning and whose idol is immediate, paying practicability? Or on the contrary, has the college some more difficult function—to be the leader, not the errand boy of society; to set up ideals for the world, and thereby satisfy a need more fundamental than those represented by the fluctuating demands of a changing society?"

What is the answer to this on the part of those who disagree?

e. How nearly correct do you consider the following observations? Where would you take issue?

"Your students don't work too hard, but they put in some work at too many things—picking up 'credits' here and there in a variegated manner and overfilling the residue of life with athletic, social, dramatic, literary, and other miscellaneous activities. Your students are strangely docile in mind. . . . I found among them little or none of the burning passion to discover a new way for mankind, which is the real hope of the world today. . . . Many of them know quite a lot before they leave college. But with it all they suffer from some strange paralysis of the will."—A. HERBERT GRAY of Scotland, *The Intercollegian*, October, 1923.

f. A noted educator recently argued that culture, with its "powers of discrimination between what is good and what is bad in art, literature, and social intercourse," should be the aim of the universities and their students. What value has this, to your mind? How is it consistent with preparation for a vocation?

g. Let us consider the viewpoint of Jesus concerning those who enjoy special privileges of study and teaching.

BIBLE REFERENCES

Luke 11: 52.

52 "Woe to you jurists! you have taken the key that unlocks
the door of knowledge;
you have not entered yourselves,
and you have stopped those who were entering."

These jurists were the "university men" of their day, in so far as there were any. What did Jesus mean by saying they had not entered the door of knowledge? How were they keeping out those who might try to enter? What would this mean in terms of American college experience today?

Mark 4: 21-25.

21 He also said to them,
"Is a lamp brought to be placed under a bowl or a bed?
Is it not to be placed upon the stand?
22 Nothing is hidden except to be disclosed,
nothing concealed except to be revealed.
23 If any one has an ear to hear, let him listen to this."
24 Also he said to them, "Take care what you hear; the measure you deal out to others will be dealt out to yourselves, and you will receive extra.
25 For he who has, to him shall more be given;
while as for him who has not, from him shall be taken even what he has."

Notes and Questions

a. Jesus had here sifted out from the larger mass of followers a little group whom he proposed to instruct more fully in His understanding of God and life (see Mark 4:10-12). In this passage he warns them of the responsibility that goes with opportunities for unusual instruction.

b. How would you state in your own language His ideas in verses 21 to 25? Criticize the following statement: "Any light that you get is not to be kept to yourself or wasted; it is to be put to the use of all. No knowledge is given to little, privileged groups except that they should share it later with others. The more you share it, the more your capacity to receive increases, and you go on growing. But if you selfishly refuse to share, you will lose what you had at first."

3. Applying this Help to Our Problem

a. Taking up the student aims which were suggested in your work on 1 *a* and 2 *a, b, f,* which of them would stand the test of Jesus' ideals as caught from the Bible passages?

b. What difficulties arise when one seeks to adopt these idealistic aims of Jesus? How can a student make a living and be true to such ideals?

c. Ask the same questions about the Dartmouth seniors' viewpoint (2 *d*); the criticisms of Herbert Gray (2 *e*); and the ideal of the educator quoted in 2 *f*.

d. How will a Christian student's aim differ, if at all, from that of others?

e. How can students work to change administrative or popular theories and philosophies of college education so as to serve student needs more fully?

f. Granted that we are in college for training for life, *how* is our present program really training for life? What sort of training does a student get for community citizenship, for politics, for social democracy, for common honesty, for world citizenship, for home life, for problem-solving, for sacrificial leadership, for prophetic living?

4. Planning the Group Discussion

Guide by suggestions given under this heading in Studies I to IV.

This may be made a one-hour discussion.

Suggested reading:

GRAY, HERBERT, Article in *Intercollegian*, October, 1923.
CURRY, "What Is College All About?" (*Intercollegian*, December, 1924).
ROBINSON, J. H., "The Humanizing of Knowledge." (Doran, $1.50).
COE, G. A., "What Ails Our Youth?" Ch. II on "What Ails Education?" and Ch. III, "When Is a Youth Well-Educated?" (Scribners, 1924).
HAWKES, H. E., "College—What's the Use?" (Doubleday, Doran & Co., 1927. $2.00.)
EDDY, S., "Am I Getting an Education?" (Doubleday, Doran & Co. 15 cents.)

STUDY X

DOES THE CAMPUS GIVE A FAIR CHANCE TO ALL?

1. Getting at the Problem

If the democratic ideal of equal opportunity works anywhere, we might expect it to prevail in university and college. Yet some feel that there are individuals and groups who do not get a square deal. Is this true? And, if so, what should be done about it?

a. The question is not whether all receive *equal rewards*, but rather *fair* rewards, or *equal opportunity* for development of all their possibilities. In the following spheres of campus life, what cases can you list where some feel there is not a fair chance for all:

(1) Departments of academic work; the classroom.
(2) Honor societies; special interest groups.
(3) Inter-class relations; the Freshmen.
(4) Social life: parties; dates; fraternities.
(5) Athletics.
(6) Campus activities and service organizations.

b. Do all High School students get a fair chance to enter college? Should the standards be raised to admit fewer, or lowered to admit more?

2. Finding Help on the Solution

a. In the cases listed above, whether or not the chance for all is fair depends on two things:

(1) Your standard of what is "fair."
(2) The way things are actually run on your campus.

We might try to get together on the first, and then consider the second in the light of that standard.

b. Some say: "There are just different grades of students —intellectually, socially, financially, and physically. The highly endowed groups cannot be held back or bothered by what is happening to the rest. Let them qualify and we shall be glad to accept them on our higher plane." What good or what evil do you see in that standard? What does experience show as to its practical effects?

c. Some say: "A student must look out for number one; nobody else will do it for you. It's a case of every man for himself and the devil take the hindmost. Too bad about the other fellow, but this is the way life goes."

To what extent is this "the way life goes" outside of college? Why, if at all, should students be held to different standards from those prevailing in general?

d. In Jesus' day there were individuals, classes, and whole nations who were getting anything but a fair chance. The standards suggested under *b* and *c* above were generally received, even by some "religious" people. Jesus and His early followers taught and exemplified a new standard. See what you think of it as implied in the following passages:

BIBLE REFERENCES

Matt. 7: 12.

12 Well then, whatever you would like men to do to you, do just the same to them; that is the meaning of the Law and the prophets.

Gal. 6: 2-5.

2 Bear one another's burdens, and so fulfil the law of Christ.
3 If any one imagines he is somebody, he is deceiving himself,
4 for he is nobody; let every one bring his own work to the test—then he will have something to boast about on his own account,
5 and not in comparison with his fellows. For every one will have to bear his own load of responsibility.

Rom. 15: 1-3.

1 We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please ourselves.
2 Each of us must please his neighbour, doing him good by building

3 up his faith. Christ certainly did not please himself, but, as it is written, *The reproaches of those who denounced Thee have fallen upon me.*

Notes and Questions

a. How would you state the Golden Rule in terms of students and with reference to fair chances?

b. See the passage above from Galatians. How do you reconcile verse 2 with verse 5? Why should one student be held responsible for the handicaps of another?

c. Study the verses from Romans. Why shouldn't a student please himself? Some would say that you hold up progress by burdening the highly endowed with responsibility for the underprivileged; others say we are all in one boat and there can be no progress except as all pull along together. What do you say? Would you justify Jesus if He had, to a certain extent, pleased Himself—if, for example, He had not let His interest in meeting human need put Him on the cross?

II Cor. 11:22-29.

22 Are they Hebrews? so am I. Israelites? so am I. Descended
from Abraham? so am I. Ministers of Christ? yes, perhaps, but
23 not as much as I am (I am mad to talk like this!), with all my
labours, with all my lashes, with all my time in prison—a record
24 longer far than theirs. I have been often at the point of death;
five times have I got forty lashes (all but one) from the Jews,
25 three times I have been beaten by the Romans, once pelted with
stones, three times shipwrecked, adrift at sea for a whole night
26 and day; I have been often on my travels, I have been in danger
from rivers and robbers, in danger from Jews and Gentiles, through
dangers of town and of desert, through dangers on the sea,
27 through dangers among false brothers—through labour and hard-
ship, through many a sleepless night, through hunger and thirst,
28 starving many a time, cold and ill-clad, and all the rest of it. And
then there is the pressing business of each day, the care of all the
29 churches. Who is weak, and I do not feel his weakness? Whose
faith is hurt, and I am not aglow with indignation?

This Paul was a "university man" of his day and highly privileged in other ways. In order that others might have a fair chance to share what he had received he went through the

sacrifices here recorded. By what plausible argument might he have escaped all this? What led him to choose this way?

3. Applying this Help to Our Problem

a. If these Christian standards of what is "fair" should be adopted by students, what answer would we have to give to the questioned cases listed by you under 1 *a* above?

Take them up in detail and weigh the implications of the Christian standard.

b. Granted that we conclude that there are some not getting a fair opportunity, what can be done about it? How could an individual or a small group start to work to remove the inequality of opportunity?

c. What recommendations would you make to faculty and administration for getting a squarer deal for every one? What changes, if any, do you feel there should be in entrance requirements and in the courses of study to give more a fairer deal?

d. If equal opportunity is not being given to students who lack culture, clothes, money; or who belong to a race that is not "white, Nordic, and Protestant"; or who are handicapped physically or mentally; in each case, who is to blame? How could they be led to see their responsibility?

e. How much responsibility has your discussion group? What plans would they like to draw up committing themselves to experiment in this direction of giving every one a fair chance?

f. How can students work to extend this principle of a fair chance to other groups in the world today who aren't getting a square deal? What are some of these? How far are we responsible?

4. Planning the Group Discussion

Guide by suggestions given under this heading in Studies I to IV.

You will probably wish to take at least two discussion hours for this problem, as the experimental side has fine play here.

STUDY XI

IS CAMPUS POPULARITY WORTH SEEKING?

1. Getting at the Problem

Every student has what we call a "natural desire" to stand high in the estimation of other students. No one likes to admit an open desire for popularity; still it is a rather good feeling when it comes. How does it come? Is it right to want it and seek it? What is its value anyway?

2. Finding Help on the Solution

a. Thinking of the most popular students of whom you know, what makes them popular? How did they get that way? Can you tell whether they sought it, either directly or indirectly?

b. What different types of campus popularity can you distinguish? What is the basis for each type? Which types are most highly valued on your campus? Which are most lasting? Which are hardest to acquire?

c. Why is so much store set by popularity in campus life? How much does it help in the long run? Under what conditions may it be a liability rather than an asset?

d. What special character tests come to the popular student? How does unpopularity really hurt some sensitive students?

e One student said: "I do not think popularity is a thing to be sought. If it comes at all it is as a by-product of something else." What do you think? What is the "something else" of which popularity is a by-product?

f. Jesus, too, had to face this question of whether to play for popularity. With Him it was the problem how He could

win and lead people if He ignored the method of popularity. In a certain sense, He is the most "popular" man today that the race has produced. His disciples also faced the question of who should stand first and how this coveted rank should be obtained. Study the following passages for any light they may give:

BIBLE REFERENCE

In the study of Jesus' life choice, Matt. 4:1-11 (Study V, pp. 22-23), we saw Him refusing the ways which would have gained Him immediate popularity, in favor of harder, less popular methods. Why did he do this? Would it have been all right for Him to have sought popularity with the crowd if His motive had been to use it to influence them to follow His new teachings? Why?

Jesus consistently followed this policy which finally brought Him to the death of a criminal on the cross. How did He win the high esteem of multitudes in spite of this? Why have there been thousands in every age who would gladly die for Him?

Mark 10: 35-45.

35 James and John, the sons of Zebedaeus, came up to him say-
36 ing, "Teacher, we want you to do whatever we ask you." So he
37 said, "What do you want me to do for you?" They said to
him, "Give us seats, one at your right hand and one at your left
38 hand, in your glory." Jesus said, "You do not know what you
are asking. Can you drink the cup I have to drink, or undergo
39 the baptism I have to undergo?" They said to him, "We can."
Jesus said, "You shall drink the cup I have to drink and undergo
40 the baptism I have to undergo; but it is not for me to grant
seats at my right or my left hand—these belong to the men for
41 whom they have been destined." Now when the ten heard of
42 this, they burst into anger at James and John; so Jesus called
them and said,
"You know the so-called rulers of the Gentiles lord it over them,
and their great men overbear them:
43 not so with you.
Whoever wants to be great among you must be your servant,
44 and whoever of you wants to be first must be your slave;
45 for the Son of man himself has not come to be served but
to serve,
and to give his life as a ransom for many."

Notes and Questions

a. The disciples had visions of an earthly Kingdom with high and low places. There was much jealousy as to who should be first. Among the Twelve, three had stood out most prominently—Peter, James, and John. Which one of these had been *most* prominent thus far? What do you perceive James and John were here trying to do? How is this shown in the indirect way in which they preferred their request? How popular did this make them with Peter and the rest? If they wanted to stand first what mistake did they make? What should they have done?

b. Jesus called them together and pointed to a new way (vs. 42-45). How would you state it in your own words? Notice the force and balance of the words,

first
great
servant
slave

How did Jesus exemplify this ideal in His own life?

3. Applying this Help to Our Problem

a. We gather from the above that Jesus' ideals were these:

(1) No popularity to be sought, even as a means to a worthy end, if it involves compromise with selfishness or surrender of ideals.

(2) Take the way of self-forgetful service to those whose need is greatest. The more completely you lose yourself in this service (even to death) the greater you are.

(3) He did not promise this would bring popularity, but seemed to have believed it the thing to do whether or not popularity followed.

b. How do these principles criticize the motives and methods of some popularity seekers on our campuses? Might a student take the "sacrificial" way in order to get attention

and be in the public eye? How distinguish the genuine from the false motive?

c. How do these ideals of Jesus help answer the questions of 2 *e* above? What is the "something else," according to Jesus, which is the thing to aim for?

d. What does the experience of James and John show usually happens when one bids directly for popularity or pulls wires to get ahead? Is this true to experience today or do people sometimes get away with it?

e. Would you advise a brother or a sister entering college to take Jesus' way on this whether or not it brought popularity, or would this be pious but impractical talk? One student demurred, saying that "if, on the campus, you make yourself servant of all, they take advantage of you and leave you all the dirty work." What would you say to that?

f. What practical program would you work out for a student who wished to put this ideal to a fair test?

4. Planning the Group Discussion

Guide by suggestions under this heading in Studies I to IV.

This problem might be handled in a one-hour discussion. Make a place for reports of experimentation.

STUDY XII

FRATERNITIES—LIABILITY OR ASSET?

1. Getting at the Problem

Some campuses have abandoned the fraternity system; some administrations have never allowed it or have abolished it; a number of students have resigned their membership, many more have refused bids on principle. On the other hand, the fraternity system holds general sway in the colleges and universities of the country, numbering its sincere backers by the thousands; to some of these it is almost a religion.

Why such a sharp cleavage of opinion? Would the campus be better off without fraternities, or are they a valuable adjunct that should be welcomed?

2. Finding Help on the Solution

a. It is necessary first to get at the reasons which lead some to believe in the system, others to oppose it. Try this in parallel columns: List the beneficial results which are claimed for the system. Opposite each point indicate whether this is granted by the *opposers;* if not, make a note of their answer or objection.

b. Then try the parallel columns the other way, listing the objections from students, parents, faculty, the public, and indicating opposite each whether the point is granted by fraternity folk; and if not, their answer or objection.

In both *a* and *b* you will have in mind the effects of the

[1] For campuses where Greek-letter fraternities do not exist, this discussion may be used by substituting "exclusive social groups" for the word fraternity.

organization on all departments of campus life—academic, political, campus activities, other organizations, athletics, as well as the social features.

It takes time to do this well, but it is exceedingly rewarding, and nothing less would be fair to both sides. Try to avoid the atmosphere of debate. The task is to record what people on both sides think and say. Maintain objectivity, the scientific attitude.

You will sift out of this the points on which each side lays the greatest emphasis, and the points on which the two sides are most at variance.

c. From *a* and *b* above deduce the *principles* on which exponents of fraternities think and act. Write these out. Then write also the *principles* on which the opponents of the system base their attitude. Where, if at all, do these principles conflict? Which of them, if any, might be reconciled?

d. By what standard can we judge the tendencies and principles just discovered? Fraternities in their rituals make quite a bit of the Christian ideals. Study the following passages for ideals that bear on our problem:

BIBLE REFERENCES

Mark 3: 13-19.

13 Then he went up the hillside and summoned the men he
14 wanted, and they went to him. He appointed twelve to be with
15 him, also that he might despatch them to preach with the power
16 of casting out daemons; there was Simon, whom he surnamed
17 Peter, James the son of Zebedaeus and John the brother of James
18 (he surnamed them Boanerges, or "Sons of thunder"), Andrew,
Philip, Bartholomew, Matthew, Thomas, James the son of Al-
19 phaeus, Thaddaeus, Simon the zealot, and Judas Iscariot, who betrayed him.

Mark 4: 10-12.

10 When he was by himself his adherents and the twelve asked
11 him about the parable, and he said to them: "The open secret
of the Realm of God is granted to you, but these outsiders get
everything by way of parables, so that
12 *for all their seeing they may not perceive,*
and for all their hearing they may not understand,
lest they turn and be forgiven."

Mark 4: 21-25.

21 He also said to them,
"Is a lamp brought to be placed under a bowl or a bed?
Is it not to be placed upon the stand?
22 Nothing is hidden except to be disclosed,
nothing concealed except to be revealed.
23 If any one has an ear to hear, let him listen to this."
24 Also he said to them, "Take care what you hear; the measure you deal out to others will be dealt out to yourselves, and you will receive extra.
25 For he who has, to him shall more be given;
while as for him who has not, from him shall be taken even what he has."

Jesus found it advisable to choose out of the larger crowd a small group who might band themselves together to develop a fellowship and to learn more. On what qualifications did He choose these? How did Levi (Matthew) get in? Did one's membership in this group raise barriers and "stand off" others? What responsibilities did membership entail? See Study IX (p. 44) where Mark 4:21-25 is paraphrased. What would this mean translated into terms of fraternities?

From these passages work out a statement of the conditions on which Jesus approved of organized groups. Are they, or can they be, met by college fraternities? Give your reasons.

Mark 2: 14-17.

14 As he passed along he saw Levi the son of Alphaeus sitting at the tax-office; he said to him, "Follow me," and he rose and fol-
15 lowed him. Now Levi was at table in his own house, and he had many taxgatherers and sinners as guests along with Jesus and his disciples—for there were many of them among his fol-
16 lowers. So when some scribes of the Pharisees saw he was eating with sinners and taxgatherers they said to his disciples, "Why does he eat and drink with taxgatherers and sinners?"
17 On hearing this, Jesus said to them,
"Those who are strong have no need of a doctor, but those who are ill:
I have not come to call just men but sinners."

Mark 3: 31-35.

31 Then came his brothers and his mother, and standing outside
32 they sent to call him; there was a crowd sitting round him,

and he was told, "Here are your mother and brothers and sisters
33 wanting you outside." He replied, "Who are my mother and
34 my brothers?" And glancing at those who were sitting round
him in a circle he said, "There are my mother and my brothers!
35 Whoever does the will of God, that is my brother and sister
and mother."

Jesus included in his fellowship folks like Levi, with whom no respectable people would think of associating. How could He do this when it lost him standing and lowered the "tone" of his group? What reason did He give for breaking across barriers which most people thought wise and necessary?

According to these passages on what principles did Jesus go in choosing His closest associates? How do these compare with the principles upon which fraternities bid their new members?

Luke 6:31-34.

31 As you would like men to do to you,
so do to them.
32 If you love only those who love you, what credit is that to you?
Why, even sinful men love those who love them.
33 If you help only those who help you, what merit is that to you?
Why, even sinful men do that.
34 If you only lend to those from whom you hope to get something, what credit is that to you?
Even sinful men lend to one another, so as to get a fair return.

Luke 14:12-14.

12 He also said to his host, "When you give a dinner or supper, do
not ask your friends or your brothers or your relatives or your
rich neighbours, in case they invite you back again and you get
13 repaid. No, when you give a banquet, invite the poor, the maimed,
14 the lame, and the blind. Then you will be blessed; for as they
have no means of repaying you, you will be repaid at the resurrection of the just."

In your opinion, does the fraternity system carry out the ideal of the Golden Rule (Luke 6:31) or not? Explain your answer.

In Jesus' mind what was wrong with helping only those who help you? In giving parties for your own social strata

What difference, if any, would it make if fraternities adopted Jesus' suggestions for their social functions?

3. Applying this Help to Our Problem

a. While admitting certain unchristian elements in the system some Christian students join fraternities or remain members on the following grounds:

(1) No organization is perfect. It is the duty of one to work from within to make the system better. He only loses his influence by staying out or by resigning.

(2) Similar criticisms could be made of the church as an organization. It does not fully carry out Jesus' ideals either.

(3) The system develops friendships which endure through life. It fosters cultural values which can be ploughed back in the social life everywhere.

Which of these grounds would you support? Which would you criticize, and why?

b. While admitting certain benefits of the system, some Christian students resign or refuse to join for the following reasons:

(1) Fraternities erect artificial barriers, while Jesus' way was to break down barriers (Levi).

(2) The system is selfish. It exists for the purpose of giving more privileges to those already most highly privileged, not to those who most need friendship. Its test is, "What will this prospective member do for *us?*"

(3) Fraternities show disdain for personality, little suspecting how they cut those who are not bid. This is against the Golden Rule.

(4) It is no use trying to work from within, since points (1), (2), and (3) are of the genius of the system. To correct them would be to do away with fraternities.

(5) The Church might exhibit these same unchristian traits, but they are not of its genius. To eradicate them

makes a better Church, but to eradicate them from the fraternity would destroy the fraternity.

(6) While the word fraternity means brotherhood it is a denial of the broader brotherhood which the world needs. For, to say, "*We* can be brothers" is to imply, "but we couldn't be brothers with these outsiders."

(7) Students who endorse this sort of discrimination cannot consistently take part in fighting unfair discrimination elsewhere, *e.g.*, in industry, in race relations, and in international dealings.

How do points (1), (2), and (3) square with the teachings of Jesus as given above? What could be said in answer to these points? Would you agree or disagree with points (4), (5), (6), and (7)? Give your reasons.

c. What criticisms of fraternities which have come up in this study could be removed by concerted action of their members? How can such action be set in motion?

d. What objections, if any, remain which fraternity folk seem unable to banish, even under the most favorable circumstances? What is the trouble here?

e. How, if at all, could fraternities change so as to win the approval of most of those who now repudiate them? What would they have to do to justify their existence in the eyes of all?

f. How do many campuses manage to get along without fraternities? Does the abolishing of secret social organizations make for better conditions on the whole? What evidence can you give for your answer?

g. Would your campus be willing to experiment with such systems as those at Vassar, Notre Dame, Wellesley, Princeton, or the State college of So. Dakota, where they either have no fraternities or else drastic modifications of the usual system? How could this be initiated?

4. Planning the Group Discussion

See suggestions under this heading, Studies I to IV. For campuses which have fraternities, this will undoubtedly require two or more discussion hours.

The *Intercollegian* for April, 1924, contains articles on both sides of the question. For constructive alternate suggestions see the following:

HARRIS, F., "A Social Organization for the Campus." (In the *North American Student,* May, 1916.)

HARRIS, F., "Except the Fraternities Fall into the Ground and Die—" (*Intercollegian,* February, 1919.)

MORAN, HUGH A., "The Oxford College and the American Fraternity" (*The American Oxonian,* Oct., 1915. Published by George Banta, 454 Ahnaip Street, Menasha, Wis. 25c.)

For an impartial survey of the situation, see:

EDWARDS, "Undergraduates," pp. 49-71. (Doubleday, Doran & Co., 1928. $4.00.)

STUDY XIII

HOW CAN GROUP LIFE BE MADE CHRISTIAN?

1. Getting at the Problem

It is evident that the individual student's success in following Jesus' way is largely dependent on the progress that can be made in Christianizing the groups to which he belongs. Furthermore the genius of Jesus' way demands that one save his group along with himself. But how can this be done? What shall a student do when his groups do not care for the ideals of Jesus? One student said recently: "My bunch seems just impossible from this viewpoint." What is the way out?

a. Make a list of the groups, casual or organized, in which a student may find himself, and into which it may seem difficult to introduce the Christian ideal with any hope of its being adopted.

b. Which of these groups are most influential in forming public opinion, setting campus standards, and conforming the individual to their ideals?

c. What difficulties have you known to arise, or can you foresee would arise, in an attempt to lead any of these groups to the acceptance of Jesus' way? Where do they baulk and why?

2. Finding Help on the Solution

a. Have you known any case where this problem was tackled by an individual or a small group with the aim of influencing their larger group? How did they go about it? Was the attempt successful or not? How do you analyze the cause of success or failure?

b. Some students say: "The thing to do is to win or 'save'

individuals who are ripe for it. You can't deal with people in groups. The group will take care of itself." Others say: "You can't 'save' any individual as long as the groups to which he belongs remain unchristian. The thing to do is to try to win the group as a whole." What would you say? On what experience do you base your position?

c. The plans of Jesus contemplated drastic changes in the ideals and practices of social groups of all sorts. Otherwise the Kingdom of God could never be realized. Study the following passages to discover how he expected these transformations to be brought about.

BIBLE REFERENCES

Matt. 4: 18-22.

18 As he was walking along the sea of Galilee he saw two brothers,
Simon (who is called Peter) and his brother Andrew, casting
19 a net in the sea—for they were fishermen; so he said to them,
20 "Come, follow me, and I will make you fish for men." And
21 they dropped their nets at once and followed him. Then going
on from there he saw two other brothers, James the son of
Zebedaeus and his brother John, mending their nets in the boat
22 beside their father Zebedaeus. He called them, and they left the
boat and their father at once, and went after him.

Luke 4: 14-30.

14 Then Jesus came back in the power of the Spirit to Galilee,
and the news of him spread over all the surrounding country.
15 He taught in their synagogues and was glorified by all.
16 Then he came to Nazaret, where he had been brought up, and
on the sabbath he entered the synagogue as was his custom.
17 He stood up to read the lesson and was handed the book of the
prophet Isaiah; on opening the book he came upon the place
where it was written,
18 *The Spirit of the Lord is upon me:*
for he has consecrated me to preach the gospel to the poor,
he has sent me to proclaim release for captives
and recovery of sight for the blind,
to set free the oppressed,
19 *to proclaim the Lord's year of favour.*
20 Then, folding up the book, he handed it back to the attendant
and sat down. The eyes of all in the synagogue were fixed on
21 him, and he proceeded to tell them that "To-day, this scripture
22 is fulfilled in your hearing." All spoke well of him and marvelled at the gracious words that came from his lips; they said,

23 "Is this not Joseph's son?" So he said to them, "No doubt you
will repeat to me this proverb, 'Doctor, cure yourself!' 'Do
here in your own country all we have heard you did in Capher-
24 naum.'" He added, "I tell you truly, no prophet is ever wel-
25 come in his native place. I tell you for a fact,
In Israel there were many widows during the days of Elijah,
when the sky was closed for three years and six months,
when a great famine came over all the land:
26 yet Elijah was not sent to any of these,
but only *to a widow woman at Zarephath in Sidon.*
27 And in Israel there were many lepers in the time of the prophet
Elisha,
yet none of these was cleansed,
but only Naaman the Syrian."
28 When they heard this, all in the synagogue were filled with rage;
29 they rose up, put him out of the town, and brought him to the
brow of the hill on which their town was built, in order to hurl
30 him down. But he made his way through them and went off.

It would seem from these two passages that Jesus used two methods. How would you state the method suggested in Matt. 4:18-22? How would you state His method as suggested in Luke 4:14-30? Why did He not depend on the one without the other? Which of these approaches seems to have brought the best results?

Mark 4: 21-32.

21 He also said to them,
"Is a lamp brought to be placed under a bowl or a bed?
Is it not to be placed upon the stand?
22 Nothing is hidden except to be disclosed,
nothing concealed except to be revealed.
23 If any one has an ear to hear, let him listen to this."
24 Also he said to them, "Take care what you hear; the measure
you deal out to others will be dealt out to yourselves, and you
will receive extra.
25 For he who has, to him shall more be given;
while as for him who has not, from him shall be taken even
what he has."
26 And he said, "It is with the Realm of God as when a man
27 has sown seed on earth; he sleeps at night and rises by day, and
28 the seed sprouts and shoots up—he knows not how. (For the
earth bears crops by itself, the blade first, the ear of corn next,
29 and then the grain full in the ear.) But whenever the crop is
30 ready, he has the sickle put in at once, as harvest has come." He
said also,

"To what can we compare the Realm of God?
how are we to put it in a parable?
31 It is like a grain of mustard-seed—less than any seed on earth
32 when it is sown on earth; but once sown it springs up to be larger than any plant, throwing out such big branches that *the wild birds can roost under its shadow.*"

Matt. 13:33.

33 He told them another parable. "The Realm of heaven," he said, "is like dough which a woman took and buried in three pecks of flour, till all of it was leavened."

Notes and Questions

When Jesus found Himself faced with a big, misunderstanding crowd, drawn by curiosity in the physical signs, and not at all ready for the new ideals in which He was interested, He sifted out those who did have some aptitude for His message, took them deeper into his meanings, and depended on them to influence the larger mass of people. How did His very teaching by parables have this sifting effect?

See the notes on Mark 4:21-25 in Study IX (pp. 43-44), which will make the mind of Jesus on this method clear. The Parable of the Leaven (Matt. 13:33) is another statement of it. What would this Parable mean in terms of making campus groups Christian? Similar teaching is that of the "salt" and "light" (Matt. 5:13-16).

But the disciples of Jesus were taken aback. They had been reared to think there was no hope for the larger social order until God should send the Messiah to usher in the golden age—"The Kingdom," they called it. To their minds it was hopeless for a small group of obscure people like themselves to do anything about it. So Jesus explained and encouraged them by parables like these in Mark 4:26-32.

According to Mark 4:26-29, how is a wheat crop produced? Is it done by the farmer or by God? If the farmer does his part can he depend on Nature to do hers? Why isn't he disappointed if the wheat crop isn't produced overnight? From this parable write two or three principles that apply to our problem of how campus groups can be made Christian.

What discouragement in the minds of his little group did

Jesus meet by the Parable of the Mustard-seed? Why did He choose mustard rather than some other seed about the same size? What general principle from this Parable which applies to our problem?

3. Applying this Help to Our Problem

a. From the above experience and teaching of Jesus write out three or four methods or principles which He endorsed.

b. Which of the two viewpoints in 2 *b* above do these teachings and methods of Jesus seem to support? What changes since His day, if any, would lead you to feel that a different method must be used on our campuses?

c. Choosing one or more of the typical campus groups which you mentioned under 1 *a* and *b* above, show how a student would proceed to apply the methods and principles which have come out of this study.

d. What suggestions, if any, growing out of the experience reported under 2 *a* above could be applied on your campus? Suppose a student tries to be the "salt" or "light" in his group and fails: What are the likely causes of failure? How, if at all, could they be overcome? How does one get more "saltiness" than he possesses at present? How can he escape making the impression of piosity or hypocrisy?

e. What are the best approved methods of creating public opinion? How could these be used to affect whole groups on your campus? How about discussion groups like these?

f. What would your group be able to work out as a policy which they would be willing to adopt and use in experiments at once on the campus.

4. Planning the Group Discussion

See suggestions Studies I to IV. Two discussion periods will doubtless be needed for this problem, allowing opportunity for actual experiment and report.

STUDY XIV

HOW FAR ARE WE RESPONSIBLE FOR OTHER STUDENTS?

1. Getting at the Problem

Many students feel that they have enough to do to attend to their own personal standards, practices, and attitudes. What others think or do is none of their business. Other students say that if we are to have social progress we must assume some responsibility for the thoughts and deeds of others. Which of these positions is right? And if we grant some responsibility for others, how far is this to go? When does it become illegal "butting in"? Am I my brother's keeper, or not?

a. What attempts are made by some to take responsibility for others' conduct on your campus (1) by student government? (2) by student organizations, social or religious? (3) by administration or parents? (4) by individuals?

b. Which of these are resented by some students as being nobody's business but their own? Which are generally accepted as just prerogatives of constituted authority or of friendship?

2. Finding Help for the Solution

Work for an understanding of the motives and viewpoint of both sides in the cases brought out under 1 *b* above.

a. What leads some students to resent certain suggestions, overtures, or demands from others which are taken cheerfully by some others? Is their resentment justifiable? Is the individual "point of resentment" to be taken as the limit past which others must not go even in an attempt to help a fellow student? Why?

b. What different motives lead students and other friends to try to change one's beliefs, attitudes, or practices? Make a list of these and appraise them, deciding which of these motives you approve, which you disapprove, and why.

c. Sometimes a student admits the right of others to take an interest in his affairs, even to interfere, but he resents the spirit or the methods employed. Where does this hold in the cases you listed under 1 *b* above? What methods do you feel are condemned on valid grounds?

d. How is it decided *who* shall do the checking up on one whose attitude or conduct is considered below par? When is it right for one to appoint himself to the task?

e. On what *principles* should the campus go in deciding how far to seek to regulate or change the conduct of students? On what principle is a community acting when it dictates to a citizen where and how long he may park his car, but not how many meals he shall eat each day?

f. The Christian enterprise with its unusually high standards constantly involves its adherents in taking a high degree of responsibility for others. Study the following passages for the principles and methods on which this is based.

BIBLE REFERENCES

Luke 17: 1-3.

1 To his disciples he said, "It is inevitable that hindrances should
2 come, but woe to the man by whom they come; it would be well
for him to have a millstone hung round his neck and be flung
into the sea, rather than prove a hindrance to one of these little
3 ones! Take heed to yourselves. If your brother sins, check him,
and if he repents forgive him.

Jesus here says men should "check" or "rebuke" those whose conduct is proving a hindrance to others, especially the weak. Who is to be the judge of this? And how can one do this without intruding on another's private affairs?

1 Cor. 13: 4-8.

4 Love is very patient, very kind. Love knows no jealousy;
5 love makes no parade, gives itself no airs, is never rude, never
6 selfish, never irritated, *never resentful;* love is never glad when
7 others go wrong, love is gladdened by goodness, always slow to

expose, always eager to believe the best, always hopeful, always
8 patient. Love never disappears. As for prophesying, it will be superseded; as for "tongues," they will cease; as for knowledge, it will be superseded.

Gal. 6: 1-5.

1 Even if any one is detected in some trespass, brothers, you are spiritual, you must set the offender right in a spirit of gentleness; let each of you look to himself, in case he too is tempted.
2 Bear one another's burdens, and so fulfil the law of Christ.
3 If any one imagines he is somebody, he is deceiving himself,
4 for he is nobody; let every one bring his own work to the test—then he will have something to boast about on his own account,
5 and not in comparison with his fellows. For every one will have to bear his own load of responsibility.

Rom. 12: 4-5.

4 In our one body we have a number of members, and the mem-
5 bers have not all the same function; so, too, for all our numbers, we form one Body in Christ and we are severally members one of another.

Rom. 12: 10-18.

10 Put affection into your love for the brotherhood; be forward
11 to honour one another; never let your zeal flag; maintain the
12 spiritual glow; serve the Lord; let your hope be a joy to you;
13 be stedfast in trouble, attend to prayer, contribute to needy
14 saints, make a practice of hospitality. Bless those who make a practice of persecuting you; bless them instead of cursing
15 them. Rejoice with those who rejoice, and weep with those who
16 weep. Keep in harmony with one another; instead of being ambitious, associate with humble folk; *never be self-conceited.*
17 Never pay back evil for evil to any one; *aim to be above re-*
18 *proach in the eyes of all;* be at peace with all men, if possible, so far as that depends on you.

Make a list of suggestions gleaned from these passages as to: (*a*) the motives, (*b*) the qualifications, (*c*) the methods which should characterize one who attempts to help another where he thinks the case demands it.

3. Applying this Help to Our Problem

a. From all your study of points under 2 *a* to *e* and the Bible passages, deduce a set of principles bearing on how

far we are responsible for other students. Write these out and keep rephrasing them as the group may demand.

b. Take up the cases given under 1 *b* above and discuss how they should be handled in the light of these principles. Take plenty of time for this.

c. What methods of religious workers especially are ruled out by these principles? What methods are justified? Is a Christian student responsible for trying to win non-christian students to become Christians? Why, or why not?

d. How would you answer a student who met your attempts to help him by saying, "Keep out of this, I have a right to go to the devil if I want to"?

e. When the offenders are organized groups rather than individuals, what change, if any, must be made in handling the situation?

f. When is the checking up responsibility to be undertaken by individual students? When by groups or constituted campus authorities?

g. How can one avoid the "holier than thou" attitude in dealing with one's fellow students?

h. What responsibility would the members of your group, individually or jointly, be willing to assume in handling cases now existing on your campus where it seems "somebody should do something" about it?

i. Go back over Studies which your group has already had, testing out how far our responsibility for other students goes; *e.g.*, in student honor, sex relations, keeping rules, etc.

4. Planning the Group Discussion

See suggestions under this heading, Studies I to IV. As there will be opportunity to experiment in line with the findings of this discussion in connection with most other student situations involved in your course, this discussion might be confined to one hour.

STUDY XV

WHEN MUST WE BREAK WITH CAMPUS TRADITIONS?

1. Getting at the Problem

We scarcely ever raise the question of introducing new standards for campus life without meeting the objection, "But it just isn't done that way here." Or, "But we have always done so-and-so." The first remark reflects conventionality, the second, custom. These two, in thought, attitudes, practices, social habits, and institutions, account for the campus traditions. Some of these are good and useful, others are harmful or useless. How can we judge them? When is it time to break with them? And how can this be done?

a. Make a list of the traditional attitudes and practices on your campus of which you are proud, because you consider them good and useful.

b. Make a list of those which are of doubtful value or are positively harmful to some individuals or groups. In both these lists mark the traditional attitudes and practices which are on the borderline, concerning which student opinion might be divided as to whether they are wholesome or harmful.

2. Finding Help on the Solution

a. What factors enter into the formation of campus traditions? How do they originate? Who is most responsible for their beginning? Illustrate by examples.

b. What are the stages in the formation of campus customs? At what point does a practice pass into a custom? Work out these steps with care.

c. What useful function do custom and convention play in human life? What would we be up against if all customs were suddenly obliterated?

d. Why should we ever have to break with traditions? What is the danger of basing conduct on tradition of any sort? What harmful results would follow if student life were ruled entirely by custom and convention?

e. By what standard shall we judge whether a traditional method of doing things, an institution supported by custom, a practice backed by convention or custom, is wholesome or harmful? How good must it be before we will support it? How bad before we must break with it?

f. What principles can you work out which will avoid the danger of breaking too quickly with traditions and also the danger of never breaking with them.

g. Jesus, like most other radicals, faced a keen issue on this problem. Study the following passages for what they suggest concerning His ideas of breaking with tradition:

BIBLE REFERENCES

Read again Matt. 5:21-22, 27-28, 38-39, 43-44, for the social traditions which Jesus criticized. Why did He think it was time to break with these?

Review also Mark 7:1-13. See notes and questions on this passage in Study VI (p. 28). What reasons did Jesus give here for breaking with a religious tradition?

Matt. 9: 14-17.

14 Then the disciples of John came up to him and said, "Why
do we and the Pharisees fast a great deal, and your disciples
do not fast?"
15 Jesus said to them,
"Can friends at a wedding mourn so long as the bridegroom
is beside them?
A time will come when the bridegroom is taken from them,
and then they will fast.
16 No one sews a piece of undressed cloth on an old coat, for
the patch breaks away from it,
and the tear is made worse:
17 nor do men pour fresh wine into old wineskins,

otherwise the wineskins burst,
and the wine is spilt, the wineskins are ruined.
They put fresh wine into fresh wineskins,
and so both are preserved."

Notes and Questions

The custom of fasting had come down for centuries. It took on special significance in the days of Israel's humiliation as a subject nation. All good people were supposed to fast and pray for deliverance, humbling their hearts in repentance for national sin. The axiom had become, "All good people fast." The corollaries were, "If you don't fast, you aren't good," and, "The more you fast the better you are."

Jesus came announcing the new day of deliverance. He called his message the "Gospel," meaning good news. He uses here the joyous figure of the marriage celebration. Why did the Pharisees not agree with Jesus that it was time to break with the fasting tradition? Under what conditions did Jesus sanction fasting? Why? How would you state in your own words the principle involved in the figure of the wine skins and the patched cloth?

With what other customs of his day did Jesus break? From these passages in Matt. 5, Mark 7, and Matt. 9, write out the principles which guided Jesus in deciding when to break with traditions. What was the acid test He always applied?

3. Applying this Help to Our Problem

There are two questions that come to the fore: (1) How to determine when a traditional attitude or practice is outworn and harmful; (2) How to accomplish the break with those thus condemned.

a. Coming back to the traditions listed under 1 *b* above, evaluate them by the tests which Jesus used. According to this, which are to be approved? Which repudiated?

b. Apply to the same cases the standards which the group worked out under 2 *e* above, and the principles they discovered under 2 *f*.

c. What examples can you give of campus traditions being discarded? Why was this done? How was the change brought about?

d. What accentuates the sway of custom and convention on your campus? To what extent and how could these factors be reduced making it easier to overthrow a harmful tradition?

e. Where the "herd instinct" of conformity clashes with the dictates of reason, why does reason so often lose out? What is a college education worth if it doesn't help students to give reason the controlling hand? Do you think that college students should be more swayed by custom than other people, or less so? Why?

f. American students are said to be more custom bound, to show less independence, than students of other lands. If this is so, how explain it? How could we work to change this?

g. Just what steps should a group of students take who feel that it is time for their campus to break with certain traditions? Where does the faculty and administration come in on this?

h. Some say that one student with reason and common sense can abolish a harmful campus tradition. What is your experience or opinion on this? How might he start to experiment?

4. Planning the Group Discussion

See suggestions under this heading Studies I to IV. Two discussion hours are suggested for this problem.

Suggest the reading of Herbert Gray's article in the *Intercollegian* for October, 1923. Also the writer's article in the *Intercollegian* for December, 1924: "What is College All About," section headed "The Head or the Herd."

Students may be able to supply valuable data from their textbooks on Social Psychology, especially chapters dealing with the rule of custom and conventionality imitation (see, for example, E. A. Ross, "Social Psychology").

STUDY XVI

SHALL WE ALWAYS KEEP THE RULES AND LAWS?

1. Getting at the Problem

Under democratic forms of government the question always arises, To what extent shall minorities abide by regulations of which they do not approve but which have been passed by the majorities? There is the further problem of students' attitudes toward rules on which they were given no vote, such as regulations imposed by the school administration. Again, even when a student has voted for a certain rule because he thinks it good for the campus as a whole, is he himself under obligation to keep the rule inviolate under all circumstances?

a. Make a list of the laws and rules which are most often ignored or broken by students on your campus. Perhaps you can classify these under headings such as: Student Government Rules, Administrative Regulations, Civil Laws, etc.

b. Try another classification: (1) rules that were passed over one's own vote; (2) rules or laws on which one had no say; (3) rules or laws for which one voted or would vote, but with the reservation of breaking them himself on occasion.

c. Out of all these check the ones concerning which there is most debate, and which are up now as live issues on your campus.

2. Finding Help on the Solution

a. President A. T. Hadley, of Yale, in his recent book, "Liberty or Equality," shows how far-reaching is the antithesis between these two ideals. Equality would demand that every one keep all the laws. Liberty seems to fight for the right

of individual judgment and practice. What are the dangers which face us if either ideal is strictly carried out? Illustrate in terms of student life.

b. Line up the arguments for and against the universal keeping of rules and laws by all students. Weigh and discuss the validity of these. Test them in the light of their usual or probable results.

c. Granted that a student may keep the spirit of a law and yet break its letter, what is the use of holding out for the letter anyway? Who is to be the judge of whether or not even the spirit is observed?

d. Granted that one may keep the letter of a law but break its spirit, how far is a student justified in going if he keeps "within the law"? Give examples.

e. What is the relative value of written legislation and "unwritten law" (*i.e.,* custom or tradition)? When will the one suffice without the other?

f. What obligation is there upon minorities to abide by the rule of the majority? What other courses are open to them besides law infringement when they do not approve a given law?

g. Whence arises the obligation upon students to abide by administrative rulings? What courses are open to those who disapprove a faculty rule?

h. Out of all this can you formulate several *principles,* (not rules), which you believe should guide a student in this matter of abiding by laws and regulations?

i. Jesus also faced this problem of whether He should abide by rules which the men of His day considered binding. Study the following passages to get at His ideas and those of one of His early followers.

BIBLE REFERENCES

Luke 13: 10-17.

10 When he was teaching in one of the synagogues on the
11 sabbath, there was a woman who for eighteen years had
suffered weakness from an evil spirit; indeed she was bent
12 double and quite unable to raise herself. Jesus noticed her
and called to her, "Woman, you are released from your weak-
13 ness." He laid his hands on her, and instantly she became erect

14 and glorified God. But the president of the synagogue was
annoyed at Jesus healing on the sabbath, and he said to the
crowd, "There are six days for work to be done; come during
them to get healed, instead of on the sabbath." The Lord re-
15 plied to him, "You hypocrites, does not each of you untether
his ox or ass from the stall on the sabbath and lead it away
16 to drink? And this woman, a daughter of Abraham, bound
by Satan for all these eighteen years, was she not to be freed
17 from her bondage on the sabbath?" As he said this, all his
opponents were put to shame, but all the crowd rejoiced over all
18 his splendid doings.

Notes and Questions

The rules which Jesus broke were "man-made" laws, "footnotes" as we called them in Study VI. But they were none the less approved by the majority of religious people of Jesus' day. Why did Jesus seem to think it right to break the regulation against healing on the Sabbath? To what "higher law" did He appeal? Why did the president of the synagogue think this Sabbath rule was a good one?

Matt. 22: 15-22.

15 Then the Pharisees went and plotted to trap him in talk.
16 They sent him their disciples with the Herodians, who said,
"Teacher, we know you are sincere and that you teach the Way
of God honestly and fearlessly; you do not court human favour.
17 Tell us, then, what you think about this. Is it right to pay
18 taxes to Caesar or not?" But Jesus detected their malice. He
19 said, "Why do you tempt me, you hypocrites? Show me the coin
20 for taxes." So they brought him a shilling. Then Jesus said to
them, "Whose likeness, whose inscription is this?" "Caesar's,"
21 they said. Then he told them, "Give Caesar what belongs to
22 Caesar, give God what belongs to God." When they heard that
they marvelled; then they left him and went away.

Notes and Questions

a. Jesus' opponents sought to put Him in a dilemma. If He said not to pay taxes to Cæsar they would accuse Him to the government as a lawbreaker and traitor. If He said to pay, they would denounce Him as treasonable to the hopes of his Jewish nation, restive as it was under Roman rule, and expecting a Messiah who would lead revolt against Rome's tyranny.

b. Did Jesus say to pay, not to pay, or to pay under certain conditions? Why did He answer as He did? If the Roman government infringed on Jewish national rights, why wasn't it all right not to pay? Would Jesus on this basis have approved or disapproved of the American Revolution? Why?

Rom. 13: 1-10.

1 Every subject must obey the government-authorities, for no
authority exists apart from God; the existing authorities have
2 been constituted by God. Hence any one who resists authority
is opposing the divine order, and the opposition will bring
3 judgment on themselves. Magistrates are no terror to an honest
man, though they are to a bad man. If you want to avoid being
alarmed at the government-authorities, lead an honest life and
4 you will be commended for it; the magistrate is God's servant
for your benefit. But if you do wrong, you may well be alarmed;
a magistrate does not wield the power of the sword for nothing,
he is God's servant for the infliction of divine vengeance upon
5 evil-doers. You must be obedient, therefore, not only to avoid
6 the divine vengeance but as a matter of conscience, for the same
reason as you pay taxes—since magistrates are God's officers,
7 bent upon the maintenance of order and authority. Pay them
all their respective dues, tribute to one, taxes to another, respect
8 to this man, honour to that. Be in debt to no man—apart
from the debt of love one to another. He who loves his fellow-
9 man has fulfilled the law. *You must not commit adultery, you*
must not kill, you must not steal, you must not covet—these and
any other command are summed up in a single word, *You must*
10 *love your neighbour as yourself.* Love never wrongs a neighbour;
that is why love is the fulfilment of the law.

a. Where would you criticize Paul's ideals as given here? He himself was often arrested for breaking the religious laws of his own nation. Tradition has it that he was beheaded in Rome, probably for refusing to obey a law that required worship of the emperor. Did he follow his own teaching?

b. Whence do governments derive their authority—is it by divine right, as here suggested, or from the "consent of the governed"?

c. How does the law of love fulfill all other laws? "Love never wrongs a neighbour"—paraphrase this in the form of a principle bearing on keeping rules and laws.

3. Applying this Help to Our Problem

a. From the passages above work out a statement of Jesus' principles concerning keeping rules. How, if at all, did Paul's ideas differ from those of Jesus? How if at all do Jesus' principles differ from those you worked out under 2 *h* above?

b. What would it mean for the issues raised under 1 *c* above if the methods, principles and spirit of Jesus were applied—would we keep these rules or not?

c. Taking some civil law, such as prohibition or the speed laws, should they always be kept by students, according to the principles you have now worked out? What exceptions, if any, would be allowed? Why?

d. How can students claim the liberty to break certain campus rules without allowing to others the liberty of breaking other rules? Under this system what becomes of all law and order? What is the way out of this dilemma?

e. Raise the same questions as above on an issue of civil law such as prohibition. How can one condemn a bank robber if he himself breaks the Eighteenth Amendment? Where does one's right to make personal exceptions stop?

f. Many students break rules having to do with social conventions on the grounds that they are appealing to a "higher law." If the right to do this be granted, where, if anywhere, is the limit? What happens if there is no limit?

g. Work out a policy for students in the light of this discussion. Let it be an experimental policy, to be tried out with the possibility of revision. Make it comprehensive enough to cover the cases under 1 *c* above. Also the case of students who conscientiously object to a given law.

4. Planning the Group Discussion

See suggestions under this heading in Studies I to IV. Undoubtedly you will wish two discussion hours for this problem.

STUDY XVII

WHAT SHALL WE DO WHEN LOYALTIES CONFLICT?

1. Getting at the Problem

All of us find ourselves members of groups—family, social, racial, religious, political, national—into which we were born or into which we entered uncritically. Upon later reflection we discover that the philosophy, aims, and methods of these several groups may be most incompatible. We feel a sense of debt for what each has done for us and should like to be loyal. But when loyalties conflict, what shall we do? What loyalties shall take precedence? Can one's life be worked out so that all obligations are truly met and no clash of loyalties is left?

a. Make a rather exhaustive list in parallel columns of the loyalties between which some students find a conflict. It might include:

Loyalty to one's family *vs.* Loyalty to one's self.

Loyalty to one's political party *vs.* Loyalty to one's convictions.

Loyalty to one's fraternity *vs.* Loyalty to one's college.

Loyalty to one's nation *vs.* Loyalty to one's religion.

Add to this list, giving examples under each heading showing just how the clash arises.

b. Which of these cases really cause most difficulty to the students on your campus?

2. Finding Help on the Solution

a. Make a study of the nature and bases of the thing we call "loyalty." Is it instinctive or only socially inculcated? Give reasons for your answer. To what extent, if any, is it

a "defense reaction" developed by certain groups for their own self-preservation?

b. What difference is there, if any, between the loyalty one owes to groups into which he was born, and to groups which he chose to join? Is it a difference of kind or of degree? Why?

c. What is meant by "blind loyalty"? Give examples of it. Under what circumstances, if any, do you justify "blind loyalty"? Why? How far can reason be allowed to enter in?

d. Why do men set so much store by loyalty? Why is a renegade or traitor so heartily disliked even when he acted on conviction?

e. Can loyalty be commanded or must it be always spontaneous? Can one rationally promise that he will be loyal ten years from now to any given group or cause? Why?

f. Can one say and do the things which conventional loyalty expects without really feeling loyal? If so, how can any one tell who is loyal and who is not?

g. Getting in mind persons who have actually made a choice between conflicting loyalties such as you listed under 1 *a* above, on what basis or standard did they make their choice? How did they decide which obligation should take precedence?

h. Go through the whole list of conflicts which you chose under 1 *b* above, discovering the principles on which students do act in making their choices. Then evaluate these principles in the light of your own judgment and ideals.

i. Jesus and his early followers met this problem of clashing loyalties too. Study the following passages to discover the principles on which they chose.

BIBLE REFERENCES

Luke 4: 5-8.

5 Then he lifted Jesus up and showed him all the realms of the
6 universe in a single instant; and the devil said to him, "I will
give you all their power and grandeur, for it has been made
7 over to me and I can give it to any one I choose. If you will
8 worship before me, then it shall all be yours." Jesus answered
him, "It is written, *You must worship the Lord your God, and serve him alone.*"

Jesus' nation expected its coming Messiah to lead in a great conquest of all the nations of the world. Their prophets had foretold this. Jesus saw here that by making certain concessions to "the prince of this world" He might swing this for His nation. Loyalty to her made Him wish to accomplish this hope of the ages. But He felt that this method would show disloyalty to God. How did He decide which loyalty should come first? Why didn't He feel that the end (bringing all the kingdoms under God's sway) justified the means (a partial disloyalty to God)? In what way did He find it possible to serve the best interests of His nation and still be loyal to God?

Luke 20: 19-26.

19 At that hour the scribes and high priests tried to lay hands
on him, but they were afraid of the people. They knew he
20 had meant this parable for them. So watching their chance
they sent spies who pretended to be honest persons, in order to
seize on what he said and get him handed over to the authority
21 and jurisdiction of the governor. They put this question to him,
"Teacher, we know you are straight in what you say and teach,
you do not look to human favour but teach the Way of God
22 honestly. Is it right for us to pay tribute to Caesar or not?"
23 But he noted their knavery and said to them, "Show me a
24 shilling. Whose likeness and inscription does it bear?" "Caesar's,"
25 they replied. "Well then," he said to them, "give Caesar what
26 belongs to Caesar, give God what belongs to God." So they could
not seize on what he said before the people, and marvelling at
his reply they said nothing.

In Study XVI we examined this passage for its bearing on keeping laws. Consider it now for the clash of loyalties here put up to Jesus. Not to pay the tax was to show disloyalty to Cæsar. But to pay it was to show disloyalty to Israel; for while all Jews had to pay it, the most loyal nationalists among them paid it only under protest, expecting at the earliest opportunity to throw off the bondage and to get even with Rome. To be disloyal to Israel was to be disloyal to God, who was considered her King. Hence the issue—Rome and Cæsar *vs.* Israel and God.

Jesus' answer seems to be, "You can be loyal to both at the same time." How did He escape the conflict which the Jewish

nationalists felt so keenly, as outlined above? Why could they not use His reply as evidence against Him of disloyalty to His own nation, since He certainly said to pay the tax to Cæsar? If Jesus *had* felt a clash between loyalty to the Roman Government and loyalty to God, which way would He have decided? How do you know?

Matt. 6: 24-25.

24 No one can serve two masters:
either he will hate one and love the other,
or else he will stand by the one and despise the other—
you cannot serve both God and Mammon.
25 Therefore I tell you,
do not trouble about what you are to eat or drink in life,
nor about what you are to put on your body;
surely life means more than food,
surely the body means more than clothes!

Matt. 6: 31-34.

31 Do not be troubled, then, and cry, 'What are we to eat?' or
32 'what are we to drink?' or 'how are we to be clothed?' (pagans
make all that their aim in life) for your heavenly Father knows
33 quite well you need all that. Seek God's Realm and his goodness,
and all that will be yours over and above.
34 So do not be troubled about to-morrow;
to-morrow will take care of itself.
The day's own trouble is quite enough for the day.

How reconcile "No man can serve two masters" with Jesus' counsel above to serve both God and Cæsar? Why are God and Mammon mutually exclusive claimants for one's loyalty? According to verse 33, to what is one's supreme loyalty due?

Luke 9: 57-62.

57 And as they journeyed along the road a man said to him,
58 "I will follow you anywhere." Jesus said to him,
"The foxes have their holes,
the wild birds have their nests,
but the Son of man has nowhere to lay his head."
59 He said to another man, "Follow me"; but he said, "Let me go
60 and bury my father first of all." Jesus said to him, "Leave
the dead to bury their own dead; you go and spread the news
61 of the Reign of God." Another man also said to him, "I will
follow you, Lord. But let me first say good-bye to my people
62 at home." Jesus said to him, "No one is any use to the Reign

of God who puts his hand to the plough and then looks behind him."

Jesus here asks of those who would follow Him the sort of loyalty which one's country might ask in wartime emergency, when one isn't promised soft beds, and one's family must shift for themselves. It is necessary to see that for Jesus that was just the point—there was a "wartime emergency" where His cause was concerned. It was "now or never." Hence, He did not hesitate to make the most extreme claims for supreme loyalty to that cause and to Himself as its leader. Have times changed so that this emergency is passed? Luke 14:26-27 is in the same temper. What do these words mean in terms of student experience today?

Acts 4: 13-20.

13 They were astonished to notice how outspoken Peter and John
were, and to discover that they were uncultured persons and
mere outsiders; they recognized them as having been com-
14 panions of Jesus, but as they saw the man who had been healed
15 standing beside them, they could say nothing. Ordering them to
withdraw from the Sanhedrin, they proceeded to hold a consul-
16 tation. "What are we to do with these men?" they said. "It
is plain to all the inhabitants of Jerusalem that a miracle has
17 admittedly been worked by them. That we cannot deny. How-
ever, to keep things from going any further with the people, we
had better threaten them that they are not to tell any one in
18 future about this Name." So they called the men in and or-
dered them not to speak or teach a single sentence about the
19 Name of Jesus. But Peter and John replied, "Decide for
yourselves whether it is right before God to obey you rather
20 than God. Certainly we cannot give up speaking of what we
have seen and heard."

The Sanhedrin was the highest Jewish court and was vested by Rome with certain civil authority. What right, if any, had Peter and John to defy that authority? When, if ever, has one a right to refuse demands laid upon him by his government?

3. Applying this Help to Our Problem

a. With the new understanding of loyalty which comes out of the discussion of points 2 *a* to *f* inclusive, and with the

principles clearly before you which emerge from the study of 2 *g*, *h*, and the Bible passages, come back to the problems of clashing loyalties discovered under 1 *a*, *b*, and decide how each should be handled.

This sounds simple, but may easily require a full hour's work. If time is limited take only the one or two cases most important.

b. What cases did you discover, where, by changing the *method* of loyalty expression, it was possible to eliminate the clash of loyalties, and thus to be loyal both ways?

c. What cases did you discover where the loyalty claims remain mutually exclusive so that the one must be repudiated in favor of the other? What principle of choosing did you work out for such cases?

d. Did you decide that the Christian principle of making paramount one's loyalty to God, to Jesus and His cause, to inner conviction, would work for students today or not? Why? What is the program for a Christian student who believes that on this principle he could not take part in military service, for example, which his country might require?

e. There was a time when men believed that the only way to prove loyal to one's family was to fight every other family. How did they come to discover that the truer loyalty and protection to one's family lay in developing a wider loyalty to all surrounding families? What does this mean for international life, say for the United States and its citizens in relation to other nations?

4. Planning the Group Discussion

See suggestions under this heading, Studies I to IV. You will doubtless need two discussion hours for this problem.

It may fittingly be preceded or followed by such Studies as XIX, XX, and XXI.

STUDY XVIII

HOW RADICAL SHALL WE BE?

1. Getting at the Problem

Even when students agree that a new standard and a new order must be worked out in the social relationships large or small, the question still remains whether it is best to use drastic, radical methods or to go slowly and trust to time to accomplish the desired results. Is either course to be taken as the rule? If not, when is the one called for, when the other?

a. Make a list of campus, community, and world problems for the solution of which some favor drastic action while others believe in moving very slowly or not at all.

b. Which of these are your students most puzzled about as to whether they should be radical or conservative in methods of working for better conditions? What are the specific questions as to procedure that they are asking?

c. Going back over all the Studies of this Course (see Table of Contents), in which of them does this question become a live issue?

2. Finding Help on the Solution

a. Choose from the history of the campus, the country, or the world cases where great reforms have won out and new ideals and conditions have been substituted for the old: Was the desired end accomplished by radical attitude and action, or by slow steps, or by both?

b. What seems to be the relative value and place of radical measures and of slow-moving processes—of revolution and of evolution—as tested by the cases in the preceding paragraph?

c. What examples can you give where the one method succeeded when the other had failed? On what does this depend? Can you work out any *principles* that would guide us in tackling our present-day problems?

d. One of the greatest problems that faced Jesus in introducing his new ideals was whether to break drastically with the old order and be a radical, or whether to go slowly. Study the following passages for the way in which He worked this out:

BIBLE REFERENCE

Mark 2:1—3:6.

When he entered Capharnahum again after some days it was
reported that he was at home, and a large number at once gath-
ered, till there was no more room for them, not even at the
door. He was speaking the word to them, when a paralytic was
brought to him; four men carried him, and as they could not get
near Jesus on account of the crowd, they tore up the roof under
which he stood and through the opening they lowered the pallet
on which the paralytic lay. When Jesus saw their faith, he said,
to the paralytic, "My son, your sins are forgiven." Now there
were some scribes sitting there who argued in their hearts,
"What does the man mean by talking like this? It is blasphemy!
Who can forgive sins, who but God alone?" Conscious at once
that they were arguing to themselves in this way, Jesus asked
them, "Why do you argue thus in your hearts? Which is the
easier thing, to tell the paralytic, 'Your sins are forgiven,' or to
tell him, 'Rise, lift your pallet, and go away'? But to let you
see the Son of man has power on earth to forgive sins"—he said
to the paralytic, "Rise, I tell you, lift your pallet, and go home."
And he rose, lifted his pallet at once, and went off before them
all; at this they were all amazed and glorified God saying, "We
never saw the like of it!"
Then he went out again by the seaside, and all the crowd came
to him and he taught them. As he passed along he saw Levi
the son of Alphaeus sitting at the tax-office; he said to him,
"Follow me," and he rose and followed him. Now Levi was at
table in his own house, and he had many taxgatherers and sin-
ners as guests along with Jesus and his disciples—for there were
many of them among his followers. So when some scribes of
the Pharisees saw he was eating with sinners and taxgatherers
they said to his disciples, "Why does he eat and drink with tax-
gatherers and sinners?" On hearing this, Jesus said to them,
"Those who are strong have no need of a doctor, but those
who are ill:
I have not come to call just men but sinners."

18 As the disciples of John and of the Pharisees were observing
a fast, people came and asked him, "Why do John's disciples
and the disciples of the Pharisees fast, and your disciples do
19 not fast?" Jesus said to them,
"Can friends at a wedding fast while the bridegroom is beside
them?
As long as they have the bridegroom beside them they cannot
fast.
20 A time will come when the bridegroom is taken from them;
then they will fast, on that day.
21 No one stitches a piece of undressed cloth on an old coat,
otherwise the patch breaks away, the new from the old,
and the tear is made worse:
22 no one pours fresh wine into old wineskins,
otherwise the wine will burst the wineskins,
and both wine and wineskins are ruined."
23 Now it happened that he was passing through the cornfields
on the sabbath, and as the disciples made their way through
they began to pull the ears of corn. The Pharisees said to him,
25 "Look at what they are doing on the sabbath! That is not
allowed." He said to them, "Have you never read what David
26 did when he was in need and hungry, he and his men? He went
into the house of God (Abiathar was high priest then) and ate
the loaves of the Presence which no one except the priests is al-
27 lowed to eat, and also shared them with his followers." And he
said to them,
"The sabbath was made for man, not man for the sabbath:
28 so that the Son of man is Lord even over the sabbath."
1 Again he entered a synagogue. Now a man was there whose
2 hand was withered, and they watched to see if he would heal
3 him on the sabbath, so as to get a charge against him. He said
4 to the man with the withered hand, "Rise and come forward";
then he asked them, "Is it right to help or to hurt on the sab-
5 bath, to save life or to kill?" They were silent. Then glancing
round him in anger and vexation at their obstinacy he told the
man, "Stretch out your hand." He stretched it out and his hand
6 was quite restored. On this the Pharisees withdrew and at once
joined the Herodians in a plot against him, to destroy him.

Notes and Questions

a. There are four issues here on which the standards and program of Jesus clashed violently with those of the religious leaders of His day:

(1) Forgiveness of sins, blasphemy (2:1-12).
(2) Eating with publicans and sinners (2:13-17).
(3) Ignoring the regulations about fasting (2:18-22).
(4) Breaking the Sabbath rules (2:23-3:6).

Live back into each of these situations making vivid to yourself the problem of procedure which Jesus faced and trying to understand why He decided to take the radical action which He employed.

(1) Why did He rouse the antipathy of the Pharisees by bringing up this matter of sins, involving the charge of blasphemy? The man was there for physical healing; why not heal him and talk religion to him later?

(2) Levi gave this dinner celebrating his call to be one of Jesus' close followers. To be a tax-collector was to sell out one's own national hopes to the Roman. This made Levi a renegade, a religious outcast, a social pariah. No respectable person would speak to him or enter his house, to say nothing of eating with him. Why did Jesus do so shocking a thing, losing thereby the confidence of a lot of the leading people, and jeopardizing the movement He was leading? Why didn't He preach a sermon on the subject, and let it go at that? Why didn't He organize a "Society for the Prevention of Unsocial Attitudes toward Publicans and Sinners"? Why didn't He explain to Levi His own personal readiness to fellowship with him, express the hope that some day this would be possible, but show him, too, that of course the time was not now ripe for it, that it would get them both in wrong, do more harm than good, and lose Him many valuable constituents, endangering the little movement He was trying so hard to get started?

(3) Jesus did not say He opposed fasting *per se*. What was it He objected to? Why not go ahead and fast a little just to keep the good people satisfied, when it really couldn't do much harm? What, in your own words, is the principle involved in His figures of the wineskins and the patch of cloth?

(4) The Jews had countless "footnotes" to this Fourth Commandment about the Sabbath. How did He show that He wasn't really breaking the Sabbath, but only some footnotes? What did He make the principles on which to decide whether something should be done or not on the Sabbath? Why not abstain from plucking the grain, since it would hurt a lot of of good people's feelings, and the group was

scarcely starving? The man with the withered hand had doubtless been that way a long time and was likely not suffering: why not let him wait till the next day?

b. Notice that by this sort of drastic attitude and conduct Jesus brought on the opponents' plot to destroy Him (3:6) which they actually accomplished after a few months. He was crucified as a dangerous radical. Would it have been better had He gone more slowly, made some concessions to the old order, and so been able to stay around longer carrying on His noble work and His helpful ministry? Why?

c. From this passage work out the principles and methods used by Jesus. How would you amend or add to the following points worked out by some students?

(1) He went back to the root meaning of institutions and practices and determined His policy in line with fundamental ideals, unhampered by the current standards of His day.

(2) He made human need His criterion and the meeting of it most simply and directly His aim, regardless of consequences.

(3) Began by deeds and let explanations follow.

(4) Gave reasons which were logical and well-nigh unanswerable.

(5) Did not "stage" situations just to get a rise out of the old order. Met occasions which arose naturally.

(6) Did not side-step the issue when it arose.

(7) Treated His opponents fairly and courteously.

(8) When pressed too hard withdrew (3:7), organized his forces (3:12 ff.), changed his approach (parables), and kept coming back.

Matt. 13: 24-33.

24 He put another parable before them. "The Realm of heaven,"
25 he said, "is like a man who sowed good seed in his field, but
while men slept his enemy came and resowed weeds among the
26 wheat and then went away. When the blade sprouted and formed
27 the kernel, then the weeds appeared as well. So the servants of
the owner went to him and said, 'Did you not sow good seed

28 in your field, sir? How then does it contain weeds?' He said
to them, 'An enemy has done this.' The servants said to him,
29 'Then would you like us to go and gather them?' 'No,' he said,
'for you might root up the wheat when you were gathering
30 the weeds. Let them both grow side by side till harvest; and
at harvest-time I will tell the reapers to gather the weeds first
and tie them in bundles to be burnt, but to collect the wheat in
my granary.'"
31 He put another parable before them. "The Realm of heaven,"
he said, "is like a grain of mustard-seed which a man takes and
32 sows in his field. It is less than any seed on earth, but when
it grows up it is larger than any plant, it becomes a tree, so
large that *the wild birds* come and *roost in its branches.*"
33 He told them another parable. "The Realm of heaven," he
said, "is like dough which a woman took and buried in three
pecks of flour, till all of it was leavened."

a. How much place did Jesus make for putting up temporarily with things as they are and trusting to time and slow processes to bring the desired results?

b. How reconcile this teaching with the radical and shocking methods Jesus himself used as studied above (Mark 2:1-3:6)?

3. Applying this Help to Our Problem.

a. Choosing two or three questions which came out under 1 *b, c,* above, test out these methods of Jesus as a working program for students today. For example, if a group of students were going to work on the race problem or the war problem, what would each of the points under Notes and Questions, *c* above mean for them?

Work this out at length on one or two problems, rather than spreading too much. Take perhaps one campus problem and one wider social problem.

b. What difference would be made in the aim and program of a Y. M. C. A., Y. W. C. A., or other Christian organization, if they adopted such radical steps for bringing in new conditions on the campus?

c. In the abolishing of slavery was it the radicals or the conservatives who did the cause most good? Were both needed, and if so, what part was played by each? What does this show as to the sort of program that we need, for ex-

ample, to abolish war? How does this affect your attitude toward pacifists? Toward economic radicals? Toward theological radicals? Toward students who bolt their political or social campus groups on principle?

d. For many students the question has become not, "Shall we be radicals? For a Christian the answer to this seems to them to be clearly in the affirmative. Their question is, "What does a radical need to be and know and do in order to be constructive and Christlike?" What points on this can you get from this study?

e. Let your group plan some actual experiment in the direction of radical Christian action, and see it through together.

4. Planning the Group Discussion

See suggestions under this heading, Studies I to IV.

Two discussion hours will be necessary.

Decisions on programs made by your group on previous problems might all need to be revised in the light of this Study. Perhaps this Study should come early in the series you plan, rather than near the close.

Suggest for reading:

Pollock, "The Fool." (Brentano's, $1.50)
Roberts, "The Untried Door." (Doran, $1.50)
Curry, "How Radical Shall We Be?" *Intercollegian,* June, 1925.

STUDY XIX

WHERE SHALL WE STAND ON WAR?

1. Getting at the Problem

Almost all students, like almost all other people, would like to see war abolished. But they differ as to whether and how this can be done; and especially on what stand to take in the meantime while war is still a possibility.

a. Write out the three or four representative positions on personal attitude to war which are taken by students, all of whom would like to see war abolished.

b. Which of these are actually taken by students on your campus? How would they line up proportionately on the different positions you named?

c. The problem is to test the relative merits of these several positions in the light of any help available.

2. Finding Help on the Solution

a. One prominent leader said:

> I believe our greatest task is to abolish war. However, I was a colonel in the last war and if my country went to war tomorrow [no qualifications] I would take part again.

On what grounds would you either commend or disapprove his stand?

b. Another prominent man said recently:

> War is wrong, unchristian, futile. We must set up international machinery which will take its place. I could not support or take part in any war *except* a war of defense, in which my country was attacked or in imminent danger of attack.

What are the strong points and the weak points in such a position as that?

c. Newton D. Baker in an address[1] said:

I am a pacifist. I am a pacifist in my hope; I am a pacifist in my prayers; I am a pacifist in my belief that God made man for better things than that civilization should always be under the blight of this increasingly deadly destruction which war leaves us. And I am a pacifist in believing that the real contribution to that sentiment lies in adequate, sane preparedness on the part of any free people to defend its liberties.

What is the strength or the weakness of his stand, as you see it?

d. One who was a well-known pacifist[2] during the World War stated his viewpoint in part as follows:

Instead, therefore, of seeing the war as a great crusade reluctantly but enthusiastically engaged in to establish justice and righteousness, to end war and make the world safe for democracy and, therefore, being the embodiment of all that Jesus taught, I could only see it as a reversion to the methods of barbarism and a repudiation of Jesus' way. And even now, so fixed has that habit of mind become, I am unable to recognize the justice and righteousness that have been obtained or the fact that war has been ended.

Do you think he was right or wrong? Give your reasons.

e. A number of students have signed the following declaration:

We believe war to be unchristian and an utter denial of the Jesus way of life. We believe it to be ineffective as a means of settling disputes between nations or peoples. Therefore we cannot sanction war nor can we take part in any future war.

Tell why you would be willing or unwilling to sign this declaration. How do those who sign it meet the problem of loyalty to country? of the sovereignty of the state? of a war which might come tomorrow?

[1] On "Pacifism," delivered before the national convention of the Reserve Officers' Association, and published in full in the *Field Artillery Journal*, March and April, 1925.

[2] Bishop Paul Jones in *The Christian Century*, September 18, 1923.

f. Dr. Frank Crane, in one of his "Daily Editorials" [1] said:

> All who are pacifists do not desire to deliver up their country to any foe that will come and take it. They desire to protect their country and think that this can better be done by a working agreement with other nations than by war. It is constantly stated that pacifism means the absence of love of country. But a pacifist can love his country as intelligently as any militarist. It is only a question of judgment. The method of protecting their country by increasing its attacking power has been tried over and over again and has failed. It would seem that some other method should be tried.

What "other method" have pacifists to suggest that can be worked and will do the business? Some who take a stand against participation in war are calling themselves not pacifists but "New Loyalists." They dislike the connotation of disloyalty and passivity which the word pacifism has come to convey. They profess themselves willing to give all for the protection and peace of their country but not by the war method. How would you criticize this position?

g. Opinion is divided on just where the way of Jesus would lead one to stand on war. He did not speak directly on the subject as far as the Bible records go. Many of His principles are violated by modern warfare. But, with Him, would the end justify the means? Would He stand for wars of defense? Would He stand for an international police force? Study the following passages for their bearing on our problem:

BIBLE REFERENCES

Matt. 5: 21-26.

21 You have heard how the men of old were told, *'Murder not:*
22 whoever murders must come up for sentence,
whoever maligns his brother must come before the Sanhedrin,
whoever curses his brother must go to the fire of Gehenna.'
But I tell you, whoever is angry with his brother [without cause]
23 will be sentenced by God. So if you remember, even when offering
your gift at the altar, that your brother has any grievance against

[1] "Practical Pacifism," September 23, 1924. Copyright, 1924, by the McClure Newspaper Syndicate.

24 you, leave your gift at the very altar and go away; first be
reconciled to your brother, then come back and offer your gift.
25 Be quick and make terms with your opponent, so long as you
and he are on the way to court, in case he hands you over to
the judge, and the judge to the jailer, and you are thrown into
26 prison; truly I tell you, you will never get out till you pay the
last halfpenny of your debt.

Jesus goes back of killing to the motive for killing, anger. He further makes His followers responsible for trying to remove the anger or grievance from the other person's mind and heart. What would this mean interpreted into terms of a national policy, for example in relations of the United States with Japan?

Matt. 5: 38-48.

38 You have heard the saying, *An eye for an eye and a tooth*
for a tooth.
39 But I tell you, you are not to resist an injury:
whoever strikes you on the right cheek,
turn the other to him as well;
40 whoever wants to sue you for your shirt,
let him have your coat as well;
41 whoever forces you to go one mile,
go two miles with him;
42 give to the man who begs from you,
and turn not away from him who wants to borrow.
43 You have heard the saying, *'You must love your neighbour*
44 and hate your enemy.' But I tell you, love your enemies and
45 pray for those who persecute you, that you may be sons of our
Father in heaven:
he makes his sun rise on the evil and the good,
and sends rain on the just and the unjust.
46 For if you love only those who love you, what reward do you
get for that?
do not the very taxgatherers do as much?
47 and if you only salute your friends, what is special about that?
do not the very pagans do as much?
48 *You must be perfect* as your heavenly Father is perfect.

The negative injunction here is non-resistance. The positive element is in going the second mile and showing a spirit of love (goodwill) toward enemies which Jesus seemed to think could be positive, creative, and redemptive in its effect

on the enemy. What would this mean for a nation? What would have been our program in the World War if we had taken this policy with Germany? When should we have had to begin it?

John 2: 13-17.

13 Now the Jewish passover was near, so Jesus went up to
14 Jerusalem. There he found, seated inside the temple, dealers
15 in cattle, sheep and pigeons, also money-changers. Making a scourge of cords, he drove them all, sheep and cattle together, out of the temple, scattered the coins of the brokers and upset
16 their tables, and told the pigeon-dealers, "Away with these!
17 My Father's house is not to be turned into a shop!" (His disciples recalled the scripture saying, *I am consumed with zeal for thy house.*)

Was this display of force in line with Jesus' own highest teachings? Might He have obtained the desired results without the resort to force? Was His action here to defend His "rights"? Was it resisting a personal injury? Some argue that it is unfair to judge from this incident what Jesus' attitude would be on modern warfare, as it is not a true analogy. What do you think?

Luke 22: 35-38.

35 And he said to them, "When I sent you out with neither purse nor wallet nor sandals, did you want for anything? "No,"
36 they said, "for nothing." Then he said to them, "But he who has a purse must take it now, and the same with a wallet; and he who has no sword must sell his coat and buy one.
37 For I tell you, this word of scripture must be fulfilled in me: *he was classed among criminals.* Yes, there is an end to all
38 that refers to me." "Lord," they said, "here are two swords!" "Enough! Enough!" he answered.

Matt. 26: 47-53.

47 While he was still speaking, up came Judas, one of the twelve, accompanied by a large mob with swords and clubs who had
48 come from the high priests and the elders of the people. Now his betrayer had given them a signal; he said, "Whoever I kiss,
49 that is the man." So he went up at once to Jesus; "Hail, rabbi!"
50 he said, and kissed him. Jesus said, "My man, do your errand."
51 Then they laid hands on Jesus and seized him. One of his com-

panions put out his hand, drew his sword, and struck the servant
52 of the high priest, cutting off his ear. Then Jesus said to him,
"Put your sword back into its place; all who draw the sword
53 shall die by the sword. What! do you think I cannot appeal to
my Father to furnish me at this moment with over twelve legions
of angels?"

Why did Jesus here on the last night with His followers advise the buying of a sword, then a bit later on the same night rebuke the use of it? Is the spiritual protection which Jesus here sets in contrast with the sword available for individuals and nations today? What do Christians mean when they claim that God can protect them, then back up preparedness plans in order to protect themselves?

Note that the words of Jesus, about not bringing peace but a sword (Matt. 10:34-39; Luke 12:51-53), show plainly from the context that He was speaking not of war between nations or peoples, but about the discord that would rend families when some members should choose Him and other members refuse and persecute.

We know also that there was a militarist party among the Jews of Jesus' day, the so-called Zealots, who were for preparedness to take up arms against Rome to free their country from bondage, and that Jesus did not line up with them.

One minister summarized the war principles which he felt cut across the Christian principles as follows:

1. Involves surrender of the Christian conception of God as Father of all mankind, and involves a return to the idea of tribal gods.
2. Involves denial of the Christian conception of men as brothers, and the supreme value of personality.
3. Is contrary to the ideal of the Kingdom of God, a reign of goodwill and peace.
4. Involves rejection of the Christian method, the method of the Cross, overcoming evil with good.

How would you criticize this summary?

3. Applying this Help to Our Problem

a. From this study of various attitudes and standpoints, deduce the elements which every student wants in his own

platform, whether or not they seem compatible. Make a list of these. Then discuss how these ends can be reconciled, if at all, and the sort of program which might work them out harmoniously.

b. By what sort of program can students "lay down their lives" for their country in other ways than on the battlefield?

c. How much help does the experience and example of Gandhi in India and South Africa give us in making a program which is non-violent yet loyal to one's nation?

d. How does the Reserve Officers Training Corps show up in the light of this study? What attitude shall students take toward it?

e. What should be the attitude of "pacifists" or "new loyalists" to those students who do not take their stand? What should be the attitude of these last toward pacifists?

f. Dr. Harry Emerson Fosdick says:[1]

> If, however, when the next crisis comes, we are going to protest effectively against war, we must win the right to make that protest and we must win it now.

By what means can students now win such a right?

4. Planning the Group Discussion

See suggestions under this heading, Studies I to IV.

Three discussion hours may profitably be used on this problem, the first drawing on such materials as are suggested under Section 1, and Section 2 *a* to *f* inclusive; the second devoted to 2 *g*, the Christian viewpoint; and the third to Section 3.

Keep in mind the content of Study XVII, "What Shall We Do When Loyalties Conflict?"; Study XX, "Shall We Be 100 Per Cent Americans?"; and Study XVIII, "How Radical Shall We Be?" Rather than overlapping on these it would be wiser to use them as discussions preceding or following this one.

Suggest for reading:

[1] In his introduction to Page's "War: Its Causes, Consequences and Cure." (Doran.)

Page, Kirby, "War: Its Causes, Consequences and Cure."
Page and Eddy, "The Abolition of War" (containing fifty questions and answers on war). (Doran.)
Cadoux, "Jesus and Civil Government." (Doran, $2.00.)
Bok, "Twice Thirty" (p. 448 ff. on the education of children for war). (Scribner's.)
Andrews, C. F., "Mahatma Gandhi's Ideas." (Macmillan. 1930. $3.00.)
Boeckel, F. B., "Between War and Peace." (Macmillan, 1928. $2.50.)
Allen, etc., "Pacifism in the Modern World." (Doubleday, Doran & Co., 1928. $2.00.)
Lane, W. D., "Military Training in Schools and Colleges." (Com. on Militarism in Education, 387 Bible House, New York City. 10 cents.)
Barnes, R. P., "Militarizing Our Youth." (Com. on Militarism in Education. 10 cents.)

STUDY XX

SHALL WE BE 100 PER CENT AMERICANS?

1. Getting at the Problem

Any national ideal is a product of development based on the original ideals which led to the nation's birth. In this process there is the same danger of weakening "footnotes" playing a part as we saw in connection with religion in Study VI (see the introduction to that Study, p. 26). Today there is a popular conception of a type of American citizen who is called a "one hundred percenter." It is this conventional type which we wish to question in this Study. Does it represent the type we wish to be and to produce?

a. What is the origin of this expression, "One hundred per cent American" and why is it emphasized today especially?

b. How shall we define a one hundred per cent American? Is it the same as saying a "true American," or not?

2. Finding Help on the Solution

a. The work of defining the term comes first. What are the chief traits and tenets of those who style themselves "one hundred percenters"? Make a list of these. What different conception of being a one hundred per cent American is held by others?

b. Where do these get a basis by which to make up their ideas of one hundred per cent Americanism? To what historical facts, basic documents, or typical Americans would you look to furnish your own conception of a true American?

c. Taking a conception like that of the Ku Klux Klan

that a one hundred per cent American must be "White, Nordic, and Protestant," trace the factors which led to that position.

d. Edward Bok [1] quotes the editor of the Rockville, Indiana, "Tribune" as follows:

> There is no such thing as a "hundred per cent American!" Most of us are doing right well if we can qualify as one-half per cent Americans. What is a hundred per cent American? Let us name a few things that none will deny as being among the attributes that define a hundred per cent American. He must first of all, before considering his own rights, have a higher regard for the rights of others; he must obey the laws—not the laws he chooses himself to obey and demands enforcement on others, but all the laws. He must never swear falsely to a tax return; he must never run his automobile on the public highway faster than the speed laws declare; he must observe whatever laws are made to preserve the sacredness of the Sabbath; his daily life, and particularly his nightly life, must be such as to cause his fellow citizens to respect him as a man of high morality. And above all, when it comes to casting stones, he must himself be without sin.
>
> To be "one hundred per cent American" a man must be one hundred per cent Christian. He must always and everywhere observe the Golden Rule. He must put in practice the precepts of the Sermon on the Mount. In all sacred and profane history there never lived but one Man who could qualify as a hundred per cent American; and men who deny or abridge the rights of others for religion or race should remember that that man was a Jew!

How did this editor come by his conception of what it means to be a one hundred per cent American? On what points do you agree with him? On what do you disagree with him? Why?

e. A shopkeeper in our Middle West wrote on his front window these words: "I am a two hundred per cent American, everybody else can go to hell." As you see it, does his last line show that he had caught the very quintessence of what it means to be a true American? Why? Why was he not satisfied with being a *one* hundred per cent American?

f. Since one hundred per cent usually symbolizes perfection, how is it possible for a "hundred percenter" to become a better American as he grows older? But how can one be a

[1] "Twice Thirty" (p. 256). Scribner's.

true American if he is not one hundred per cent American? What is the way out of this dilemma?

g. In Jesus' day among the Jews, it was the scribes and Pharisees and chief priests who prided themselves on their one hundred per centism. They brought about Jesus' death largely because He missed so far their standard. Examine the following passages for their attitude and that of Jesus.

BIBLE REFERENCES

Mark 2: 14-17 (see text and notes, Study XVIII, pp. 87-88).

The Pharisees thought Jesus disloyal and dangerous because he took into his closest fellowship a renegade tax collector like Levi. How could Jesus do this and still be a true Jew?

Luke 18: 9-14.

9 He also told the following parable to certain persons who
were sure of their own goodness and looked down upon every-
10 body else. "Two men went up to pray in the temple; one was
11 a Pharisee and the other was a taxgatherer. The Pharisee stood
up and prayed by himself as follows; 'I thank thee, O God, I
am not like the rest of men, thieves, rogues, and immoral, or
12 even like yon taxgatherer. Twice a week I fast; on all my
13 income I pay tithes.' But the taxgatherer stood far away and
would not lift even his eyes to heaven, but beat his breast, saying,
14 'O God, have mercy on me for my sins!' I tell you, he went
home accepted by God rather than the other man;
for everyone who uplifts himself will be humbled,
and he who humbles himself will be uplifted."

Why was this "hundred percenter" not as acceptable to God as the low-rated publican? Why do we begin to suspect the person who boasts publicly of his perfect loyalty? But if we do not declare ourselves one hundred per cent Americans, how will anybody ever find out how true we are?

Matt. 22: 15-22 (see text and notes, Study XVI, pp. 76-77).

How could a Jew be one hundred per cent true to his own nation and one hundred per cent true to the Roman govern-

ment? What similar difficulty did some American citizens have during the World War?

3. Applying this Help to Our Problem

a. From this study let the group work out together their statement from the Christian viewpoint of what it means to be a true American.

b. How does this statement differ from some of those you had under 2 *a*? How would you defend your definition when challenged by those who have another conception?

c. What cases arise where it is difficult or impossible for a student to be a one hundred per cent American in the popular definition of the term and at the same time to be true to Christian ideals? What is he to do in such a case when the whole community demands conformity to its ideals?

d. What can students do to change the popular conception of what it means to be a true American, when they become convinced that the popular idea is both unchristian and un-American? The following suggestions were made, how do you think about them:

(1) Try to live out the new ideal even in the face of criticism and cries of "slacker."

(2) Demand that the definition of true American be made to conform to the Christian ideals of goodwill, reason, and responsibility for others.

(3) Rewrite our school textbooks of American history.

(4) Refuse to support organizations fostering the narrow and unchristian ideal.

e. What has led to the prejudice against America and Americans in other countries since the World War? What can students do to remove this ill-feeling?

4. Planning the Group Discussion

See suggestions under this heading, Studies I to IV.

Compare Studies XVII, XIX, and XXI, restricting the present discussion to the narrower phase suggested by its title. For reading suggest:

Holmes, J. H., "Patriotism Is Not Enough."

STUDY XXI

HOW SHALL WE TREAT OTHER RACES?

1. Getting at the Problem

The races have not learned to think of one another without the "superiority-complex" which breeds disdain, fear, jealousy, hatred, war. But to treat other races just as we do our own seems to many to jeopardize certain valued racial characteristics or achievements. How can we work this out so that races may have a fair deal all around?

a. What race situation is most acute for the students of your campus? Give illustrations of the actual or potential situations your students are facing which involve racial feeling and conflict.

b. What specific questions are your students facing as to how to treat those of another race? Which of these are most common and most vital for this discussion?

2. Finding Help on the Solution

a. Study first the different general lines of attitude and treatment which are advocated by some persons. Revise and add to the following list if you like. Then ask of each policy: Why do its exponents think it wise and necessary? What objection to it is advanced by others? Where do we stand on it? Why?

(1) Exclusion from immigration (into the country or into any section or town).

(2) Exclusion from citizenship, complete or partial.

(3) Segregation in public places and carriers, in living quarters and schools.

(4) Discrimination to "keep them in their place," in educational advantages, living conditions, economic return, civil justice, social fellowship.

(5) Exclusion from intermarriage.

(6) Abolishing of all or most of the above exclusions and discriminations.

(7) Treating any person according to character, ability, and proven worth without letting race be a factor.

(8) Giving any race a fair opportunity to develop to its highest.

(9) Cultivation of personal contacts between individuals of two races for better understanding and friendship.

(10) Sponsorship of interracial commissions for similar purposes as (9) and to work together for spreading goodwill and cooperation.

b. What are the chief causes of racial feeling and conflict in the situations which your students face? What are the fears on both sides? Which of these fears do you consider reasonable, which groundless, and why?

c. How can we distinguish where the socially inherited prejudices of our group enter in as a factor in determining our treatment of other races? What are the bases of prejudice? How can prejudice be dispelled?

d. Where races have come out of mutual prejudice, despising, and hatred into mutual respect, esteem, and common fellowship, how did the change come about? What prevents this process from speedy accomplishment in other cases?

e. Most racial problems simmer down to the fact that a supposedly superior race is (1) exploiting a supposedly inferior race; or (2) seeking to preserve its integrity lest intermarriage and amalgamation should destroy certain characteristics and privileges which it deems exclusively its own. What right, if any, has one race to exploit another? What does anthropology tell us about "racial integrity" in the past? Why is it impossible for the "White, Nordic, and Protestant" student to prove that he hasn't Negro, Southern European, or Jewish blood in his own veins? Are we better off or worse

off today because the races in the past have blended to so large an extent? How do you know?

f. Jesus laid down and practiced great principles such as the brotherhood of man based on the idea of one God who is Father of all. But His followers did not catch the implication of all this until after He was gone when they had to face and work out the big race issue of their day—the Jew-Gentile problem. Study the following passages to see how this worked out:

BIBLE REFERENCE

Matt. 8: 5-13.

5 When he entered Capharnahum an army-captain came up
6 to him and appealed to him, saying, "Sir, my servant is lying
7 ill at home with paralysis, in terrible agony." He replied,
8 "I will come and heal him." The captain answered, "Sir, I
am not fit to have you under my roof; only say the word, and my
9 servant will be cured. For though I am a man under authority
myself, I have soldiers under me; I tell one man to go, and he
goes, I tell another to come, and he comes, I tell my servant,
10 'Do this,' and he does it." When Jesus heard that, he marvelled;
"I tell you truly," he said to his followers, "I have never met
11 faith like this anywhere in Israel. Many, I tell you, will come
from east and west and take their places beside Abraham, Isaac,
12 and Jacob in the Realm of heaven, while the sons of the Realm
will pass outside, into the darkness; there men will wail and
13 gnash their teeth." Then Jesus said to the captain, "Go; as
you have had faith, your prayer is granted." And the servant
was cured at that very hour.

Matt. 15: 21-28.

21 Going away from there Jesus withdrew to the district of Tyre
22 and Sidon. And a woman of Canaan came out of these parts
and wailed, "Have pity on me, Lord, O Son of David! My
23 daughter is cruelly possessed by a daemon." But he made no
answer to her. Then his disciples came up and pressed him,
24 saying, "Send her away, she is wailing behind us." He replied,
"It was only to the lost sheep of the house of Israel that I was
25 sent." But she came and knelt before him, saying, "Lord, do
26 help me." He replied, "It is not fair to take the children's bread
27 and throw it to the dogs." "No, sir," she said, "but even the
28 dogs eat the crumbs that fall from their master's table." At that
Jesus replied, "O woman, you have great faith; your prayer is
granted as you wish." And from that hour her daughter was
cured.

Study here Jesus' attitude to this Roman army captain and this Canaanitish woman. What was it He liked about both of them? Do you approve His use of the "children-dog" figure in dealing with the woman? Did you get the shock to Jewish ears that His words in Matt. 8:11-12 would produce? The equivalent today would be for a religious leader to say, "In the new social order for which I am working, Japanese, Italians, Mexicans, Negroes, and Jews are going to take a place alongside Washington, Lincoln, and Roosevelt."

Matt. 7:12; Gal. 6:2-5; Rom. 15:1-3 (see text and notes printed in Study X, pp. 47-48). What does each of these passages suggest on the point of our treatment of other races? Why should one race be held responsible to share the handicaps of another?

Luke 10: 25-37.

25 Now a jurist got up to tempt him. "Teacher," he said, "what
26 am I to do to inherit life eternal?" He said to him, "What
27 is written in the law? What do you read there?" He replied,
"You must love the Lord your God with your whole heart, with your whole soul, with your whole strength, and with your whole
28 *mind.* Also *your neighbour as yourself."* "A right answer!"
29 said Jesus; *"do that and you will live."* Anxious to make an
excuse for himself, however, he said to Jesus, "But who is my
30 neighbour?" Jesus rejoined, "A man going down from Jeru-
salem to Jericho fell among robbers who stripped and belaboured
31 him and then went off leaving him half-dead. Now it so
chanced that a priest was going down the same road, but on
32 seeing him he went past on the opposite side. So did a Levite
who came to the spot; he looked at him but passed on the op-
33 posite side. However a Samaritan traveller came to where he
34 was and felt pity when he saw him; he went to him, bound his
wounds up, pouring oil and wine into them, mounted him on
35 his own steed, took him to an inn, and attended to him. Next
morning he took out a couple of shillings and gave them to
the innkeeper, saying, 'Attend to him, and if you are put to any
36 extra expense I will refund you on my way back.' Which of
these three men, in your opinion, proved a neighbour to the man
37 who fell among the robbers?" He said, "The man who took
pity on him." Jesus said to him, "Then go and do the same."

There was bitter racial antipathy between Jew and Samaritan. Why did Jesus commend this Samaritan who broke across this prejudice to help a Jew?

"There is no religion which is not ready to say, 'Thou shalt love thy neighbor as thyself'; but they reserve for themselves the right to say who is my neighbor and what it is to love. It remained for Jesus Christ to enlarge the scope of 'neighborhood' and intensify the meaning of 'love.'" What limits did Jesus put on who is our neighbour? How far did he think one could go in expressing love (goodwill) to others? Why was he not moved by the "dangers" which we see in going too far?

Acts 10: 11-16.

11 He saw heaven open and a vessel coming down, like a huge
12 sheet lowered by the four corners to the earth, which contained
all quadrupeds and creeping things of the earth and wild birds.
13 A voice came to him, "Rise, Peter, kill and eat." But Peter
14 said, "No, no, my Lord; I have never eaten anything common
15 or unclean." A second time the voice came back to him, "What
16 God has cleansed, you must not regard as common." This hap-
pened three times; then the vessel was at once raised to heaven.

Acts 10: 25-35.

25 Peter was just going into the house when Cornelius met him,
26 fell at his feet, and worshipped him; but Peter raised him, saying,
27 "Get up, I am only a man myself." Then talking to him he en-
24 tered the house, to find a large company assembled. (For Cor-
nelius had been expecting him and had called his kinsfolk and
28 intimate friends together.) To them Peter said, "You know
yourselves it is illegal for a Jew to join or accost any one be-
longing to another nation; but God has shown me that I must
29 not call any man common or unclean, and so I have come without
any demur when I was sent for. Now I want to know why
30 you sent for me." "Three days ago," said Cornelius, "at this
very hour I was praying in my house at three o'clock in the after-
31 noon, when a man stood before me in shining dress, saying, 'Cor-
nelius, your prayer has been heard, your alms are remembered
32 by God. You must send to Joppa and summon Simon who is
surnamed Peter; he is staying in the house of Simon a tanner
33 beside the sea.' So I sent for you at once, and you have been
kind enough to come. Well now, here we are all present before
God to listen to what the Lord has commanded you to say."
34 Then Peter opened his lips and said, "I see quite plainly that
35 *God has no favourites,* but that he who reverences Him and
lives a good life in any nation is welcomed by Him.

Read the whole narrative, 10:1 to 11:18, for clearer understanding of the context. One group worked out as follows the bearing of this passage on our problem:

a. The principles Peter had to learn were:

(1) What God considers clean we must not consider unclean.

(2) Therefore we can call no *man* common or unclean.

(3) God has no favorites, character is the test.

(4) Therefore we can have no favorites, if we wish to be like God.

(5) This impartiality must express itself in drastically breaking across barriers, social and otherwise.

b. The steps by which he came from the old position to the new were:

(1) Prayer, new insight into God's viewpoint.

(2) Did not side-step when the occasion arose.

(3) Took the first step clearly seen without knowing what the final consequences might be.

(4) Took other Jews with him—a group adventure.

(5) Had the courage to face the objecting Jews at headquarters (Acts 11:1).

How would you modify or add to this from your own study?

3. Applying this Help to Our Problem

a. Getting before you clearly the Christian attitude on treatment of other races, test out in this light the various attitudes and plans suggested under 2 *a* above. Which of them stand the test, which fail? Would your group be willing to apply the Christian standard even if it looked "dangerous"?

b. How would the specific questions you listed under 1*b* be answered if we adopted the Christian way? How does the Jesus Way meet the fears and prejudices you studied under 2 *b, c,* above?

c. In the case of a racial problem existing between students of different races on any one campus, just what sort of

program would it give us if we adapted the principles and methods which Peter used? What would be the first steps?

d. How far back up the line shall students stop friendly contacts and expressions of goodwill lest they might lead eventually to equality of race treatment, economic parity, and intermarriage? Will a Christian fear the coming of these results anyway? Why? If you said yes and gave your reasons, were they Christian reasons?

e. A group of thirty Southern white students, men and women from fifteen colleges and universities committed themselves to the following "Movement" which is now spreading:

A Student Movement for Interracial Goodwill

We, as students, purpose: To promote mutual understanding and fellowship between all races and to have as our aim the furtherance of social justice. This applies only to students who are earnest and willing to promote this purpose with a full realization of the issues involved. And we as students can apply this to the conditions in our own States, and as Southern students we wish to use this purpose to further goodwill between the negro and the white races.

As specific measures of furthering our purpose we suggest that we promote:

I. Mutual understanding by
   1. Study:
      a. of books and literature.
      b. of investigations of existing conditions.
      c. of the mind of Jesus for light and help on the problem.
      d. of racial characteristics.
   2. Discussion groups.
   3. Publications of results of our efforts in the matter.

II. Fellowship through
   1. Interracial Commissions.
   2. Individual personal contact.

III. Social justice through
   1. Applying the principles of Jesus in establishing social justice.
   2. Securing equal educational advantages.
   3. Securing better living conditions.
   4. Promoting a good standard of living by securing a living wage.
   5. Securing equal values for the amount of money paid.
   6. Civil justice.
   7. Making voting qualifications the same for all citizens.

8. Securing equal compensation for service rendered.
9. Making wider opportunity for the following of a chosen career.

How would you criticize their principles, aims, or methods?

f. In the light of the findings of modern anthropology, shall we continue to think of certain races as essentially "superior" or is it truer to say "more highly developed," "more privileged"? See leading article, *Scientific American,* March, 1925, "Which Races are Best?" What would you say to the following:

> In so far as the problem arises between a dominant and a subjected race, it is impossible for science to say anything even as to averages. For a fair general test is impossible. The children of a subjected race never have a chance. To be deprived at the very dawn of selfhood of a sense of possible superiority, is to be undernourished at the point of chief educative importance, and to be assailed in early childhood with a pervading intimidation of inferiority is poison in the very centers of growth except for people of the very highest force of character; therefore, to be born into a subjected race is to grow up inferior, not only to the other races, but to one's own potential self.—Max Eastman, Introduction to "Harlem Shadows."

g. When we speak of adopting such a program toward some race as will "keep them in their place," what *is* their place, and how is it decided?

h. What can students do to help work out better racial relations on the wider plane of sectional, national, and international life?

4. Planning the Group Discussion

See suggestions under this heading, Studies I to IV.

This problem may well require three discussion hours, to be divided as suggested in Study XIX.

Suggest for reading:

Oldham, J. H., "Christianity and the Race Problem." (Doran, 15 cents.)

The Inquiry, "And Who Is My Neighbor?" for further discussions. (Association Press. Cloth, $1.50; Paper, $1.00.)

Haynes, "The Trend of the Races." (Mis. Ed. Movement, 75c.)

Eddy and Page, "Danger Zones of the Social Order," pp. 46-56. (Doubleday, Doran & Co. 15 cents.)

STUDY XXII

HOW CAN STUDENTS WORK FOR A NEW INDUSTRIAL ORDER?

1. Getting at the Problem

Of recent years there has been a mighty stirring of the social conscience against injustice in the industrial order. Students are often told that here is a great problem they must help to solve. But what can they do about it? To what extent are they responsible for the present unfair conditions in industry? How can they bring their influence to bear while still in college?

a. Make a list of the chief tension points in present-day business and industrial life, examples of conflict and class struggle, cases of seeming injustice and crookedness.

b. Which of these come closest home to the students of your campus, because of personal participation, geographical proximity, bearing on future life work, or menace to the interests of all.

It is not the purpose of the Study to cover the various fundamental problems arising out of the complex industrial and business situation, but to get at those phases which touch student life and leadership, and to discover how students may help.

2. Finding Help on the Solution

a. Choosing the cases which come to the fore in your group under the consideration of 1 *b* above, think into each case by the aid of such questions as these:

(1) How much do your students know about the actual facts which exist in this situation? Why do they not know more?

(2) Where does this matter really touch the life or interest of students? Why should they be concerned about it at all?

(3) What are the possible points of this situation where students might take hold to help? From what angle might the difficulty be approached?

b. What clashing ideals of life, money-making, a "square deal," etc., are at the root of the business and industrial conflicts? What motives of worker or employer lead them to clash? If your students faced these issues directly which side would they take? Why?

c. Mark as "true" or "false" the following statements, giving your reasons:

(1) One has a right to all the money he can make legitimately.

(2) One owes it to himself and to his family to engage in the business in which he can best make money.

(3) In business and industry human values should be considered as paramount whether or not the business makes a profit.

(4) The chief purpose for engaging in manufacturing or business should be to make a profit.

(5) All that the worker wants or needs is shorter hours and higher pay.

(6) Strikes and lockouts, boycotting and blacklisting, injunctions and sabotage are methods necessary to the running of business and industry.

(7) Rendering a service to society is the ruling motive in American business.

d. Study the following passages from the New Testament for their bearing on a student's attitude toward the industrial system:

BIBLE REFERENCES

Matt. 7:12; Gal. 6:2-5; Rom. 15:1-3 (see text and notes printed in Study X, pp. 47-48).

Why do some claim that the Golden Rule will not work in

business? Why aren't more employers dominated by the spirit expressed in Gal. 6:2-5 and Rom. 15:1-3? What is likely to happen to a student who enters the modern business world with these motives and ideals?

Luke 12: 13-34.

13 A man out of the crowd said to him, "Teacher, tell my
14 brother to give me my share of our inheritance"; but he said
to him, "Man, who made me a judge or arbitrator over your
15 affairs?" Then he said to them, "See and keep clear of covetous-
ness in every shape and form, for a man's life is not part of
16 his possessions because he has ample wealth." And he told
17 them a parable. "A rich man's estate bore heavy crops. So he
debated, 'What am I to do? I have no room to store my crops.'
18 And he said, 'This is what I will do. I will pull down my
granaries and build larger ones, where I can store all my produce
19 and my goods. And I will say to my soul, "Soul, you have
ample stores laid up for many a year; take your ease, eat, drink
20 and be merry."' But God said to him, 'Foolish man, this very
night your soul is wanted; and who will get all you have pre-
21 pared?' So fares the man who lays up treasure for himself
22 instead of gaining the riches of God." To his disciples he said,
"Therefore I tell you,
do not trouble about what you are to eat in life,
nor about what you are to put on your body;
23 life is something more than food,
and the body is something more than clothes.
24 Look at the crows! they neither sow nor reap,
no storehouse or granary have they,
and yet God feeds them.
How much more are you worth than birds?
25 Which of you can add an ell to his height by troubling about it?
26 and if you cannot manage even this, why trouble over other
things?
27 Look how the lilies neither spin nor weave;
and yet, I tell you, even Solomon in all his grandeur was
never robed like one of them.
28 Now if God so clothes grass which blooms to-day in the field
and is thrown to-morrow into the furnace, will he not much
29 more clothe you? O men, how little you trust him! So do
30 not seek food and drink and be worried; pagans make food
and drink their aim in life, but your Father knows quite well
31 you need that; only seek his Realm, and it will be yours over
32 and above. Fear not, you little flock, for your Father is de-
lighted to give you the Realm.
33 Sell what you possess and give it away in alms,
make purses for yourselves that never wear out:

get treasure in heaven that never fails,
that no thief can get at, no moth destroy.
34 For where your treasure lies,
your heart will lie there too.

Write out the "common-sense" footnotes to this passage by which many Christians relieve themselves of the obligation to apply its ideals in modern business and industry. What value, if any, have teachings like this for our modern world?

Why did Jesus object to the rich man's building a new barn? "If the man had been a good church member and had given liberally to philanthropy, would it have been all right for him to have built the barn?" (Elliott).

3. Applying this Help to Our Problem.

a. What attitudes toward money and success, which cause much of the industrial trouble, are also found on the campus? How could students work while in college to develop the Christian ideals?

b. Review Study X, "Does the Campus Give a Fair Chance to All?" What suggestions does it offer for students by which students might demonstrate in college the new spirit we wish to see in business and industry?

c. What discriminations practiced on the campus are likely to carry over into community and business life later and to prevent one's helping to produce the new type of industrial order? How can students work to abolish these discriminations while still in college and to train in the new attitudes of brotherhood and responsibiilty for human need?

d. What is the bearing of luxury on the economic and industrial injustices of our present order? How can students go about reducing campus luxury which they feel is untrue to the New Social Order? How far should a Christian student push Jesus' injunction of the simple life in his personal expenditures and mode of living?

e. What opportunities are open to students during school months or vacations to learn at first hand of conditions in industry with a view to taking their part in improving conditions?

f. See Study XXIII, "How Shall We Choose Our Life Work?" and discuss the different ways in which students may bring their life work choice to bear on producing a Christian industrial and business world. Powers Hapgood, graduate of Harvard Law School, has become a coal miner and plans to give his life to helping mine workers in their struggles. Why don't more students choose similar ways of making their vocations count for the New Social Order?

g. Groups of students in some women's colleges have conducted research and study in working conditions of women and children in the college community or adjacent industrial centers. Would your group be willing to undertake similar investigations? How should they proceed?

h. Must a student entering the business or industrial world "play the game as it is dealt" even if it is crooked and unfair? What can one young beginner do when up against big systems and corporations?

i. What chance have students to tie up to companies which already are experimenting in the Christian ideals of industrial democracy such as the Columbia Conserve Company, American Cast Iron Pipe Company, "Golden Rule" Nash, and others?

4. Planning the Group Discussion

See suggestions under this heading, Studies I to IV.

Two, and perhaps three, discussion periods will be needed for this problem, allowing time for reading, study, and actual experiment.

Suggest for reading:

Holt and Johnson, "Christian Ideals in Industry." (Pilgrim Press.)
Williams, W., "What's on the Workers' Mind?" (Scribner's.)
Eddy, "The New World of Labor." (Doran, $1.50.)
Page, "Christianity and Economic Problems." (Doran.)
Webb, Sidney. "Industrial Democracy." (Longmans.)
Ward, H. F., "Our Economic Morality." (Macmillan. $2.50.)

STUDY XXIII

HOW SHALL WE CHOOSE OUR LIFE WORK?

1. Getting at the Problem

Much data are necessary for an intelligent decision as to one's place in the work of the world today. The vocational guidance experts talk in terms of job analysis, situation analysis, and functional analysis. Knowledge of the many possible lines available with the success-requirements in each, and knowledge of one's own traits involving probable fitness or unfitness for given tasks, are absolutely necessary. Assuming that a student has availed himself of these modern aids of vocational guidance, there remain the problems: What should be one's ultimate objective in his life work? With what viewpoint or philosophy shall one seek to square the vocation? What is the meaning of it all anyway? And how do choices made in college days affect one's final choice of life work?

a. Make a list of the eight or ten vocations into which most of the students from your campus go. Indicate opposite each one the motives which most often lead them to that particular choice.

b. Make a list of the common methods by which your students choose their life work, then estimate the proportion who use each method chiefly. These might include:

(1) Inherit a business or profession.
(2) Have it arbitrarily decided by parents or friends.
(3) Use the aid of modern vocational guidance experts.
(4) Guess at the job in which they could make best success. (The one they "like" best, or the one that seems to "pay" best.)

(5) Trial and error method. (Try several vocations tentatively and settle on one later.)

(6) Take anything that comes along to furnish "bread and butter."

(7) Pray to God, then expect a "call."

2. Finding Help on the Solution

a. Taking the motives which came out most frequently in your list under 1 *a* above, which of them seem to you worthy? Which unworthy? What is your standard for judging? How is each justified by the students who act upon it?

b. G. Stanley Hall says [1] that in order to release all of which we are capable, we must have a work which we deem infinitely worth while. What is it that gives "infinite worth" to any vocation? Test this out on vocations such as engineering, journalism, farming, the law.

c. For Jesus there was a viewpoint or philosophy about one's work which was necessary for validating it as successful or worth while. Study the following passages to discover his ideas on this.

BIBLE REFERENCES

Mark 8: 34-37.

34 Then he called the crowd to him with his disciples and said to them, "If any one wishes to follow me, let him deny himself, take up his cross, and so follow me;
35 for whoever wants to save his life will lose it,
and whoever loses his life for my sake and the gospel's will save it.
36 What profit is it for a man to gain the whole world and to
37 forfeit his soul? What could a man offer as an equivalent for his soul?

a. How do you explain Jesus' paradox here about saving and losing one's life? What examples can you give of a man's trying to save for himself his life (or money or job) and thereby really "losing" it? What examples of life seemingly thrown away but thereby really "saved"?

[1] Interview with Bruce Barton reported in *American Magazine*, November, 1923.

b. Jesus' qualification, "for my sake and the gospel's," calls attention to what He considered the one ultimate objective of all life. Sometimes He spoke of it as the establishment of "the Kingdom." We might say today "a New World," a "Christian Social Order." It was an order in which the will of God would be done on earth perfectly, or in which life would be lived to its fullest and truest by all.

c. What did Jesus mean by a man's forfeiting his "soul" if he didn't throw all he had into a cause like this? Why doesn't gaining the whole world, or a good slice of it, make up for the loss?

Matt. 6: 19-34.

19 Store up no treasures for yourselves on earth,
where moth and rust corrode,
where thieves break in and steal:
20 store up treasures for yourselves in heaven,
where neither moth nor rust corrode,
where thieves do not break in and steal.
21 For where your treasure lies,
your heart will lie there too.
22 The eye is the lamp of the body:
so, if your Eye is generous,
the whole of your body will be illumined,
23 but if your Eye is selfish,
the whole of your body will be darkened.
And if your very light turns dark,
then—what a darkness it is!
24 No one can serve two masters:
either he will hate one and love the other,
or else he will stand by the one and despise the other—
you cannot serve both God and Mammon.
25 Therefore I tell you,
do not trouble about what you are to eat or drink in life,
nor about what you are to put on your body;
surely life means more than food,
surely the body means more than clothes!
26 Look at the wild birds;
they sow not, they reap not, they gather nothing in granaries,
and yet your heavenly Father feeds them.
Are you not worth more than birds?
27 Which of you can add an ell to his height by troubling about it?
28 And why should you trouble over clothing?
Look how the lilies of the field grow;
they neither toil nor spin,

29 and yet, I tell you, even Solomon in all his grandeur was
never robed like one of them.
30 Now if God so clothes the grass of the field which blooms to-day
and is thrown to-morrow into the furnace, will not he much
31 more clothe you? O men, how little you trust him! Do not be
troubled, then, and cry, 'What are we to eat?' or 'what are we
32 to drink?' or 'how are we to be clothed?' (pagans make all that
their aim in life) for your heavenly Father knows quite well you
33 need all that. Seek God's Realm and his goodness, and all that
will be yours over and above.
34 So do not be troubled about to-morrow;
to-morrow will take care of itself.
The day's own trouble is quite enough for the day.

a. Notice that Jesus did not say not to *make* treasures or not to *use* them. His point is, not to hoard them and depend on them. What danger did He see in having treasures stored up? Does experience today back Him up in this or not? Give examples.

b. What does it mean to live like the birds and the lilies? Do they do nothing for a living, or what is the point? How is it possible in our modern world not to be thinking anxiously about what we shall eat, drink, and wear, and hence making this a prime factor in our choice of life work?

c. On verse 33, with Jesus' proposed ultimate objective for us, see note *b* above on the passage from Mark.

3. Applying this Help to Our Problem

a. From these passages how would you work out a statement of the motive and ideal which should actuate a student in choosing his vocation?

b. Take the list of vocations you used under 1 *a* above and show how each could or could not be interpreted as making for the ultimate objective which Jesus had in mind. Take adequate time for this.

c. What practices now current in any of these vocations would have to be eliminated before they would square with this philosophy of Jesus? How could a student "lose his life" in Jesus' sense for this "Kingdom" ideal, if he were, say, a certified public accountant, or sales manager of a corporation, or sitting in a state legislature?

d. Is it actually true that if one chooses his life work as bearing on the building of the "New World" he will not have to worry about whether that work will take care of himself and the family budget? Give your reasons.

e. How can a student begin while still in college to try out these ideals in relation to his work? What cases can you give where campus choices of friends, student activities, or special lines of study really lead directly to one's choice of life work? How can these preliminary choices be made on the basis Jesus suggests?

f. If one's life work is chosen on Jesus' principles, what place, if any, is there for ambition, the desire to lead, and the wish to be a success? Are these legitimate feelings to show in campus life? Why?

g. Going back to the methods of life work choice suggested under 1 *b* above, which of them are compatible with the Christian ideal? Which are incompatible? Show in each case how it might work for or against this philosophy of Jesus.

h. Where, if at all, does prayer come in as an aid in finding one's life work? How does God direct one in this search?

4. Planning the Group Discussion

See suggestions under this heading, Studies I to IV. This may well take two discussion hours.

Some one might report on the best vocational guidance aids available to students on your campus.

Further suggestions for planning your discussions might be found in:

Harris-Robbins, "A Challenge to Life Service." (Association Press).

Elliott, H. S., "How Jesus Met Life Questions" (chap. XXIV).

The *Intercollegian* for February, 1925, contains several articles on phases of the life-work problem.

STUDY XXIV

DOES COLLEGE STRENGTHEN OR WEAKEN RELIGIOUS FAITH?

1. Getting at the Problem

Some students seem to fear that campus influences will prove hostile to the holding or acquiring of religious faith. Many parents hesitate to send their children to college on this same fear and look about for schools that are "safe." Others claim that religious faith comes through college enlightened and tested, and hence stronger. What is the truth about this? On what factors does the outcome depend?

a. Make a list of the factors in university and college experience which are sometimes disturbing to religious faith. What factors are known to be strengthening? What influence is most marked—professors, subjects, or campus practices?

b. What articles of religious faith seem most vulnerable in the campus atmosphere? What elements of religious faith seem to stand the test best?

2. Finding Help on the Solution

To get at a clearer understanding of the two sides of this question, think into questions like these:

a. Why do the "disturbing factors," which you listed under 1 *a* above, disturb the religious faith of some students but not that of others? Why don't the "strengthening factors" help all students to come through successfully?

b. To what extent is the answer to our question dependent on the individual student:

(1) On the amount of religious faith he brings to college?
(2) On the type of religious faith he brings?
(3) On his temperament, mentality, and other traits.

c. To what extent does the answer depend on the institution:

(1) The attitude and viewpoint of professors?
(2) The courses and textbooks used?
(3) The type of students attracted?
(4) The atmosphere of the campus life?

d. In the interests of strong religious faith, is it better to attend "safe" schools, where all the professors and students are religious, where religion is defended but never attacked, where "dangerous" subjects (*e.g.*, evolution) are not taught, and where textbooks are carefully censored; or schools where all these factors are avowedly anti-religious (if there be such) causing the student to fight for his faith at every step; or schools where there is a mixture of friendly and unfriendly elements? Give your reasons. Would you answer differently, depending on the type of student involved, or not? Why?

e. Percy Marks in "The Plastic Age" (p. 303) makes his professor say, "It isn't college that coarsens a man and destroys his illusions; it is life." To what extent would this hold for religious faith, *i.e.*, according to your observation is the faith of university and college folk either strengthened or weakened in any different proportions from that of other young people of the same age-period?

f. The University of Michigan *Chimes*, a student publication, examined a representative group of 562 students and discovered that the ratio of church attendance was smallest among freshmen, increasing for sophomores, still greater for Juniors, and falling off a bit for seniors. How would the ratios on your campus compare? How fair a test does church attendance give of the weakening or strengthening of religious faith?

g. Jesus, of course, did not face this problem directly, but He had some interesting viewpoints on the relation of

intellectual attitude to religious faith. Notice this in the following passage.

BIBLE REFERENCE

Matt. 11:25-30.

25 At that time Jesus spoke and said, "I praise thee, Father,
Lord of heaven and earth, for hiding all this from the wise
26 and learned and revealing it to the simpleminded; yes, Father,
I praise thee that such was thy chosen purpose.
27 All has been handed over to me by my Father:
and no one knows the Son except the Father—
nor does any one know the Father except the Son,
and he to whom the Son chooses to reveal him.
28 Come to me, all who are labouring and burdened,
and I will refresh you.
29 Take my yoke upon you and learn from me,
for I am gentle and humble in heart,
and *you will find your souls refreshed;*
30 my yoke is kindly and my burden light."

See the interpretative paraphrase of this passage given in Study VIII, Notes and Questions, Section *e* (pp. 38-39). The "wise and learned" are those who think they know and are therefore unteachable, whether in science or religion. The "simpleminded" are the openminded, the teachable, whether in spiritual things or other subjects. According to this, could one be a freshman and yet be "wise and learned"? Could one be a senior or even a professor and yet be teachable? How can one escape being unteachable—either on scientific fact (as are some narrow religionists), or on experimental religious faith (as are some narrow scientists)? How does this explain the weakening of some students' faith in college, and the strengthening of others'?

John 8:32 reports Jesus as saying, "You will understand the truth and the truth will set you free." He was speaking of religious truth which He was teaching His disciples. Could the same be said, or not, of the truth that is taught in all university and college classrooms? Explain. If the *truth* of college courses and the *truth* of religious faith cannot conflict, must not college strengthen rather than weaken religious faith? Why is anybody worried about it?

3. Applying this Help to Our Problem

In the light of this study work out together a detailed answer to the question: Does college strengthen or weaken religious faith? This may be done in the form of a set of conclusions that might be numbered for clearness. They should be extended sufficiently to cover the findings of the group on all the important phases of the question covered under 1 *a*, *b*, and under 2 *a* to *g*, including the Bible passages.

This will require time, but will be unusually rewarding. Where the entire group does not agree on a certain "conclusion," put it down with a question mark and add the alternative view of the minority.

These findings may include recommendations for making the campus more friendly to religious faith, or for improving the hardihood of religious faith to meet the test of college and university experience.

4. Planning the Group Discussion

See suggestions under this heading, Studies I to IV. This may be made a one- or a two-hour discussion.

Why not have your group work up its conclusions, as suggested under 3 above, for publication in some campus or church paper.

Suggest for reading:

Harris, C., "The Religion of Undergraduates." (Scribners. $1.25.)

Angell, R. C., "A Study of Undergraduate Adjustment," Ch. VII. (U. of Chic. Press. $2.00.)

STUDY XXV

HOW CAN WE TEST THE TRUTH OF RELIGION?

1. Getting at the Problem

The earliest American colleges were founded to maintain the truths of religion and to train men for leadership in church and state. Present-day currents in thought and science make it impossible for most students to accept religion naively. In other branches we are encouraged to test for truth by investigation, experiment, comparative results, verification. If religion, on the other hand, must be taken on authority of some expert or book or church, how can it appeal to thinking students? Must it be so taken? Are there scientific tests to which religious tenets can be submitted? Is it wrong to approach religion in this way? What is its basis of authority?

2. Finding Help on the Solution

a. How did the idea originate that religion must be taken on authority and exempted from the usual scientific tests of truth? Why do some people hold out for this still? What do they fear will result from verification tests?

b. During the past hundred years the Bible has been submitted to the most thoroughgoing scientific literary tests. What are some of the outstanding results of that process, both negative and positive? Some say that this has set religion far ahead; others deplore it as undermining religious faith. What do you think, and why?

c. Some modern Christians have submitted their religion to the following tests:

(1) Tested the Bible by the methods of literary criticism.
(2) Tested the alleged facts by historical criticism.
(3) Tested its doctrines of man, God, sin, prayer, immortality, etc., in the light of all modern investigations which have a bearing—the physical sciences, the social sciences, philosophy, psychology, biology, etc.

They come out with a religion which they feel is true and valuable in our modern world. What criticisms do some others level at these? What do they feel has been lost? (This leads naturally to the question: What are the "fundamentals" in religion, especially the Christian religion, and may precipitate a "Modernist-Fundamentalist" discussion. If this could be discussion rather than debate, it might be worth while. The plan here followed is to hold to the original question of how to test the truth of religion.)

d. Did Jesus expect his followers to accept Him and His religion on blind authority, or to accept only after testing? How did He think they might test? Study the following passages for this:

BIBLE REFERENCES

Read *Mark 8:27-30,* printed on page 32. Jesus' words to the disciples when he first knew them were simply "Follow me." Why did he wait until so late in His ministry to ask them what they believed about Himself? What means had they now had for testing out Jesus and all He was standing for? What evidence is available today for a student who wishes to investigate the claims of Jesus?

Matt. 7: 15-20.

15 Beware of false prophets; they come to you with the garb of
16 sheep but at heart they are ravenous wolves. You will know
them by their fruit; do men gather grapes from thorns or figs
from thistles? No,
17 every good tree bears sound fruit,
but a rotten tree bears bad fruit;
18 a good tree cannot bear bad fruit,
and a rotten tree cannot bear sound fruit.
20 So you will know them by their fruit. Any tree that does
19 not produce sound fruit will be cut down and thrown into the fire.

John 5: 31-40.

31 If I testify to myself, then my evidence is not valid;
32 I have Another to bear testimony to me, and I know the evi-
33 dence he bears for me is valid. You sent to John, and he bore
34 testimony to the truth (though I accept no testimony from man—
35 I only speak of this testimony, that you may be saved); he was
a burning and a shining lamp, and you chose to rejoice for a
36 while in his light. But I possess a testimony greater than that
of John, for the deeds which the Father has granted me to
accomplish, the very deeds on which I am engaged, are my tes-
37 timony that the Father has sent me. The Father who sent me
has also borne testimony to me himself; but his voice you have
38 never heard, his form you have never seen, his word you have
not kept with you, because you do not believe him whom he sent.
39 You search the scriptures, imagining you possess eternal life in
40 their pages—and they do testify to me—but you refuse to come
to me for life.

In these passages what tests does Jesus propose for any religious teacher, including himself?

Matt. 22: 34-40.

34 When the Pharisees heard he had silenced the Sadducees,
35 they mustered their forces, and one of them, a jurist, put a
36 question in order to tempt him. "Teacher," he said, "what is
37 the greatest command in the Law?" He replied, "*You must love the Lord your God with your whole heart, with your whole*
38 *soul, and with your whole mind.* This is the greatest and
39 chief command. There is a second like it: *you must love your*
40 *neighbour as yourself.* The whole Law and the prophets hang upon
these two commands."

a. What does it mean to love God with one's whole *mind* as well as with heart and soul?

b. What definition of religion can you work out from these words of Jesus, which, He says, are the basis of it all?

3. Applying this Help to Our Problem

a. From the above study work out a list of tests by which students can check up on the truth of religion.

b. Discuss how each of these can be applied by students today. For example, how can a student apply such tests as those mentioned under 2 *c* above? How can he get at the

results of those tests as made by others perhaps better equipped for the task than himself?

c. How can a student test for himself the claims of Jesus? Where shall he begin looking for evidence today? What pragmatic tests may he apply?

d. Is it logical, or not, for a student to accept religion without being able to understand or explain it all? Why? How, if at all, does this differ from a scientist's "accepting" biology although much of it is yet shrouded in mystery? Is there anything about either religion or biology that one must not or cannot ever investigate? Explain.

e. Map out a policy or program for a student on your campus who really desires to test whether there is truth in religion.

4. Planning the Group Discussion

See suggestions under this heading, Studies I to IV. Compare Study VIII, "How Can One Be Sure of Jesus?" which might be used to follow this Study.

Books which might be examined are:

Glover, "The Jesus of History." (Association Press, $1.00.)
Schweitzer, "The Quest for the Historical Jesus." (Macmillan.)
Fosdick, "The Modern Use of the Bible." (Macmillan.)
Machen, "Christianity and Liberalism." (Macmillan.)
Jones, H., "A Faith that Inquires." (Macmillan, $2.00.)
Wieman, "The Wrestle of Religion with Truth." (Macmillan. $2.50.)

STUDY XXVI

IS THERE A GOD? IF SO, WHAT KIND?

1. Getting at the Problem

Students recognize this as an age-old problem and a most important one. Because of its many aspects, which might require a lifetime of study, it will be necessary for our purposes to be quite specific and to choose only that phase of the question on which students most need help.

a. What difficulties are most prominent in students' thinking about God? Write these down. Which of these bear most closely on the two questions used as title for this Study?

b. On what questions concerning the *existence* of God do students most want help? On what questions concerning the *kind* of God?

c. How is one supposed to *experience* God, granted that he believes there is one?

2. Finding Help on the Solution

a. What led early man to believe in the existence of gods? What steps in the development of man's conception of God can you trace?

b. What considerations have led men in various ages to doubt the existence of God or the gods? Which of these are most prevalent today? Which of the following attitudes on the existence of God is most common among students today: skepticism, agnosticism, or atheism? Why is it so hard to find a thoroughgoing atheist these days?

c. A few years ago, reports from eighty colleges and universities of this country showed that 150,000 out of 180,000 students professed some religious faith, involving, it would

seem, some belief in a God. How would the percentage on your campus compare with this?

d. What are the most common grounds on which students base their belief in God? Which of these are reasonable bases, and which are irrational, emotional, merely traditional, etc.?

e. What different conceptions as to the kind of a God do you know that students hold? Where did they get these several conceptions? Which of these sources do you consider trustworthy? Which untrustworthy? Why?

f. What conceptions of God gained in early childhood most often must be abandoned later? What brings about the change? Why are children given these puerile notions to begin with? One college professor tells his freshmen that the best thing he can do for them is to cut them loose from God's apron strings. Under what conditions, if any, would you agree with him?

g. What experience of God do believers report? Make a list of these, at least by classes. Where does God really make any difference in actual experience? What does a student mean when he says that God "guides," "protects," or "strengthens" him.

h. What are the chief arguments for and against attributing personality to God? What college courses most often make it difficult to believe in the existence of God? How do some students maintain their faith in God in the face of such facts and influences?

i. Immanuel Kant concluded that the existence of God, Freedom, and Immortality cannot be arrived at through the "pure reason," but may be legitimately accepted by the "practical reason," *i.e.*, that while there can be no complete rational proof, they seem necessary to our practical existence, and their belief involves us in fewer logical difficulties than their rejection. What do you think about this?

j. The Bible presents not one conception of God but evolving conceptions, refined by the Old Testament prophets and capped by the teaching and experience of Jesus. Study the following passages for an idea of the kind of God Jesus be-

lieved in, and for the way He felt God might be experienced by men.

BIBLE REFERENCES

Matt. 5: 44-45.

44 But I tell you, love your enemies and pray for those who
45 persecute you, that you may be sons of your Father in heaven:
he makes his sun rise on the evil and the good,
and sends rain on the just and the unjust.

Matt. 5: 48.

48 *You must be perfect* as your heavenly Father is perfect.

Matt. 6: 9-13.

9 Let this be how you pray:
'our Father in heaven,
thy name be revered,
10 thy Reign begin,
thy will be done
on earth as in heaven!
11 give us to-day our bread for the morrow,
12 and forgive us our debts
as we ourselves have forgiven our debtors,
13 and lead us not into temptation
but deliver us from evil.'

Matt. 6: 30-33.

30 Now if God so clothes the grass of the field which blooms to-day
and is thrown to-morrow into the furnace, will not he much
31 more clothe you? O men, how little you trust him! Do not be
troubled, then, and cry, 'What are we to eat?' or 'what are we
32 to drink?' or 'how are we to be clothed?' (pagans make all that
their aim in life) for your heavenly Father knows quite well
33 you need all that. Seek God's Realm and his goodness, and all
that will be yours over and above.

a. How, if at all, did Jesus' conception of God differ from the Old Testament conceptions? From some present-day conceptions? What is connoted by his calling him "Father"?

b. What difference in practical life does God make, according to these passages?

I John 1:5-7.

5 Here is the message we learned from him and announce to
6 you: 'God is light and in him there is no darkness, none.' If we
say, 'We have fellowship with him,' when we live and move in
darkness, then we are lying, we are not practising the truth;
7 but if we live and move within the light, as he is within the
light, then we have fellowship with one another, and the blood
of Jesus his Son cleanses us from every sin.

I John 3:1-3.

1 'Born of him!' Think what a love the Father has for us, in
letting us be called 'children of God!' That is what we are.
The world does not recognize us? That is simply because it
2 did not recognize him. We are children of God now, beloved;
what we are to be is not apparent yet, but we do know that
when he appears, we are to be like him—for we are to see him
3 as he is. And every one who rests this hope on him purifies
himself as he is pure.

I John 4:7-8.

7 Beloved, let us love one another, for love belongs to God, and
8 everyone who loves is born of God and knows God; he who does
not love, does not know God, for God is love.

I John 4:12.

12 God no one has ever seen; but if we love one another, then
God remains within us, and love for him is complete in us.

What does this writer mean by expressions like "God is light," "God is love"? According to this writer, how can one have fellowship with, or experience of, God?

3. Applying this Help to Our Problem.

The task here is to work for conclusions, or better, for tentative conclusions which may be tested out in further study and experience.

a. On which of your questions under 1 *a, b, c,* above has this study given you help? Which must wait for further study?

b. From this study work out as a group a statement concerning the existence of God, the kind of God He is, and the

way in which students may experience God. Of course, if your statement is negative on the first point, there will be no second and third.

c. How would you criticize the following, as one student's way of working toward the answer to our questions:

(1) Science shows us there is some First Cause, All-pervading Energy, or Life Principle.

(2) This works throughout all things according to what we call law, *i.e.*, its procedure is rational.

(3) It has worked out all things by an evolving process, from simpler to more complex, from less intelligent to more intelligent. It looks like progress. It may involve purpose.

(4) If intelligent and purposive we have ascribed to it the essentials of what we call "personality." It may be called "He," then.

(5) Is "He" all-good and all-powerful? The existence of evil makes it hard to grant both. It seems most logical to conceive Him all-good, and only partially able to get this goodness expressed everywhere.

(6) Wherever we see goodness, beauty, truth, or love, breaking through to the surface, there we see Him. In Jesus we see this most completely of all.

(7) Since in Him we (and all else) live and move, and have our being, we may call Him Father.

4. Planning the Group Discussion

See suggestions under this heading, Studies I to IV.
No doubt two discussion hours will be required.
Books to be examined might include:

Swain, "What and Where is God?" (Macmillan, $1.50.)
Jacks, "A Living Universe." (Doran.)
Horton, "Theism and the Modern Mood." (Harper & Bros., 1930. $2.00.)
McConnell, "The Christlike God." (Abingdon, 1927. $1.75)

STUDY XXVII

WHAT IS PRAYER?

1. Getting at the Problem

Other problems connected with the practice or theory of prayer depend largely for their solution on the answer to this question on the nature of prayer. Why pray? how pray? what good does it do?—these and other questions will have answers modified by one's conception of what prayer is, essentially.

a. Make a list of other questions which students ask about prayer, and show how they may depend for answer on one's notion of the nature of prayer.

b. List the questions of students which bear directly on what prayer is. It may help to have all these questions begin with the phrasing: "Is prayer——?"

2. Finding Help on the Solution

a. We need first to get before us as many different conceptions of prayer as possible which have been held or are held by some men. Make a list of these, drawn out by such questions as the following:

(1) What was prayer to primitive man? What were his aims and methods in prayer?

(2) Does the idea of the nature of prayer vary for the different present-day religions of the world? What examples can you give?

(3) Among Christians what distinct notions of what prayer is may be found?

(4) One's idea of prayer is affected directly by his conception of God. What examples can you give of varying

definitions of prayer due to varying ideas about God?

(5) What is prayer according to some skeptics who do not believe in it at all?

(6) What suggestions as to the nature of prayer are made by any of the modern sciences, especially by psychology?

b. The next step is to weigh the value for us of these varying definitions of prayer by their results in experience. Going back over the list worked out under *a* just above, test the different notions thus:

(1) What leads those who hold this idea to believe it is true?

(2) What testimony do they give of results attained which they feel bear out their theory of the nature of prayer? Which of these results could be interpreted just as reasonably in another way, thus invalidating their support of the theory for which they are claimed as proof?

(3) After testing and criticism, what element, if any, does each of these conceptions have to make to our own idea of what prayer is?

c. Prayer seems to have been something very real to Jesus and His early followers. Study the following passages for any light they may throw on the nature of prayer as Jesus conceived it.

BIBLE REFERENCES

Matt. 6: 5-15.

5 Also, when you pray, you must not be like the hypocrites, for
they like to stand and pray in the synagogues and at the
street-corners,
so as to be seen by men;
I tell you truly, they do get their reward.
6 When you pray,
go into your room and shut the door,
pray to your Father who is in secret,
and your Father who sees what is secret will reward you.
7 Do not pray by idle rote like pagans,
for they suppose they will be heard the more they say;

8 you must not copy them;
your Father knows your needs before you ask him.
9 Let this be how you pray:
'our Father in heaven,
thy name be revered,
10 thy Reign begin,
thy will be done
on earth as in heaven!
11 give us to-day our bread for the morrow,
12 and forgive us our debts
as we ourselves have forgiven our debtors,
13 and lead us not into temptation
but deliver us from evil.'
14 For if you forgive men their trespasses,
then your heavenly Father will forgive you;
15 but if you do not forgive men,
your Father will not forgive your trespasses either.

From this passage what do you infer was the difference in conceptions of prayer held by (1) Pharisee, (2) Pagan, (3) Jesus? What ideas of the nature of prayer underlie the "Lord's prayer."

Luke 11: 9-13.

9 "So I tell you,
ask and the gift will be yours,
seek and you will find,
knock and the door will open to you;
10 for everyone who asks receives,
the seeker finds,
the door is opened to anyone who knocks.
11 What father among you, if asked by his son for a loaf, will hand him a stone?
Or, if asked for a fish, will hand him a serpent instead of a fish?
12 Or, if asked for an egg, will he hand him a scorpion?
13 Well, if for all your evil you know to give your children what is good,
how much more will your Father give the holy Spirit from heaven to those who ask him?"

What is the difference, if any, between asking, seeking, and knocking? What does this imply that prayer is, according to Jesus? How is Jesus' idea of prayer affected by His conception of God as a Father?

Luke 18: 1-14.

1 He also told them a parable about the need of always praying
2 and never losing heart. "In a certain town," he said, "there was
a judge who had no reverence for God and no respect even for
3 man. And in that town there was a widow who used to go and
4 appeal to him for 'Justice against my opponent!' For a while
he would not, but afterwards he said to himself, 'Though I have
5 no reverence for God and no respect even for man, still, as this
widow is bothering me, I will see justice done to her—not to have
6 her forever coming and pestering me." "Listen," said the Lord,
7 "to what this unjust judge says! And will not God see justice
done to his elect who cry to him by day and night? Will he be
8 tolerant to their opponents? I tell you, he will quickly see justice
done to his elect! And yet, when the Son of man does come,
will he find faith on earth?"
9 He also told the following parable to certain persons who were
sure of their own goodness and looked down upon everybody else.
10 "Two men went up to pray in the temple; one was a Pharisee
11 and the other was a taxgatherer. The Pharisee stood up and
prayed by himself as follows: 'I thank thee, O God, I am not
like the rest of men, thieves, rogues, and immoral, or even like
12 yon taxgatherer. Twice a week I fast; on all my income I pay
13 tithes.' But the tax-gatherer stood far away and would not lift
even his eyes to heaven, but beat his breast, saying, 'O God, have
14 mercy on me for my sins!' I tell you, he went home accepted by
God rather than the other man;
for everyone who uplifts himself will be humbled,
and he who humbles himself will be uplifted."

Note that in verses 1 to 8 God is not likened to the unjust judge, but contrasted with him. What suggestion about the nature of prayer is involved in Jesus' teaching of persistence in prayer? If prayer is something that really works, and God is good, why isn't praying once sufficient?

What is the difference in the conception of prayer held by the Pharisee and that of the publican (vs. 9-14)?

See such passages as Mark 1:35-38, 6:45-47, 14:32-38; Luke 6:12-13, 10:21, where Jesus' own prayer times are reported. What was the meaning of prayer to Him, as judged by these incidents?

3. Applying this Help to Our Problems

a. Evaluate the conception of prayer held by Jesus. First work out a statement of His definition of prayer drawn from

the Bible references above. Then apply to it the same tests that were suggested under 2 *b* above.

b. In the light of this study, work out together, as a group, a series of statements as to what you believe prayer is. These might take the form of complementary definitions of prayer. If the group does not agree on all points, put first those statements, if any, on which all do agree, and arrange the disputed points in order of votes received. Keep in mind that this does not settle finally the truth of the matter, but registers the viewpoint to which your group has been able to work its way.

c. Go back to the questions about prayer which you listed under 1*a* and *b* and discuss how they may be answered in whole or in part in the light of the nature of prayer as you have now defined it.

d. How can your group proceed to test in personal experience the validity of the conception of prayer which its members have now worked out? Where there are differences between members of the group discovered under *b* above, how can the truth be tested?

e. In the light of your conclusions, what would you suggest as to aims, methods, and habits of prayer for students?

4. Planning the Group Discussion

See suggestions under this heading, Studies I to IV.

Two or more discussion hours will be needed for this question.

This problem is logically preceded by Study XXVI. Experience shows that discussions on prayer revert almost inevitably to discussion about God, unless that ground has been covered previously.

Compare Elliott, "How Jesus Met Life Questions" (ch. XII), and suggest for reading, Fosdick, "The Meaning of Prayer."

Brown, W. A., "The Life of Prayer in a World of Science." (Scribners, 1927. $2.25.)

STUDY XXVIII

WHERE DOES THE CHURCH COME IN?[1]

1. Getting at the Problem

The mood of the hour is to test all institutions by their contribution to the building of the new world order. The Church is no exception, and must meet the same challenge. What is the relation of the Church to the task of working out life at its best? What values is it conserving? Where, if at all, is it holding us back? What chance does it offer students for helping in the constructive tasks of humanity? Is it really necessary, and what attitude toward it shall students take?

a. Are these questions the ones your students are really asking? What others would you add? Try classifying the questions under two or three heads for the sake of clarity and for ease in handling in discussion.

2. Finding Help on the Solution

a. What values has the Church helped to conserve down through the ages? Think this out in terms of art, philosophy, education, and social progress, as well as in terms of religion. Does a contribution in the past obligate us to give the Church a place in the present? On what does this depend?

b. What counts are scored by history against the Church as a contributor to life, welfare, and progress? On the whole, has the Church been a liability or an asset?

[1] In preparing this Study the writer was guided by plans and results of discussions on this subject at the following conferences, in addition to his own experience:

Y. M. C. A. Student Conference, Lake Geneva, 1922.
Y. W. C. A. Student Conference, Estes Park, 1924.
All-Western Student Conference, Asilomar, 1924.
Hearing of undergraduates from Oxford and Cambridge, at Church Congress, Oxford, 1924.

c. Admitting certain failings, what are the values, if any, which the Church as it is today creates and maintains? What difference would it make if the Church went out of business?

d. Many lodges and service organizations are doing religious and social work in competition with the Church. Why were they needed if we had the Church? What, if any, are the distinctive things which the Church does do or could do which these other organizations cannot do, or cannot do so well? Are these distinctive functions sufficiently important to justify maintaining the Church today? Give your reasons.

e. Why are students dissatisfied with the Church? Make a list of the reasons. Students have given the following:

(1) Controlled by the rich and ruling classes—not in a position to speak on vital questions.

(2) Not really Christian on questions of war, race, and industry.

(3) Does not live close to Jesus' way of life—holds to tradition and the "footnotes."

(4) Has too many denominations and too much bickering on unimportant questions.

(5) Too narrow to include the entire world—unsympathetic toward the values in other religions.

(6) Fails to train in worship and to provide a worshipful atmosphere.

(7) Has an ill-trained leadership, behind the times and not open to the criticisms of youth.

(8) Too class-conscious and snobbish instead of reflecting the humanity of its Founder.

(9) Is being run by the middle-aged for the benefit of the middle-aged.

(10) Interested in building itself up rather than in losing its life for the need of the world.

(11) Asks youth to serve but offers only trifling opportunities for service.

(12) "We are so tired of being exhorted to be good: we want to be told how."

(13) Rests on authority and is long on repressions.

f. With which of the above student criticisms does your experience lead you to concur? With which to take issue? Why? Which of the alleged failings belong to the genius of the organization, so that there is little hope of changing it? Which of them might be remedied by concerted and constructive action on the part of students themselves?

g. The Church grew out of the fellowship which was begun by Jesus. Its purpose was to carry on His work in His spirit Examine the following passages for His attitude and example:

BIBLE REFERENCES

Mark 1: 16-22.

16 Now as he passed along the sea of Galilee he saw Simon and
Simon's brother Andrew netting fish in the sea—for they were
17 fishermen; so Jesus said to them, "Come, follow me and I will
18 make you fish for men." At once they dropped their nets and
19 went after him. Then going on a little further he saw James
the son of Zebedaeus and his brother John; they too were in
20 their boat, mending their nets; he called them at once, and they
left their father Zebedaeus in the boat with the crew and went
to follow him.
21 They then entered Capharnahum. As soon as the sab-
22 bath came, he at once began to teach in the synagogue;
and they were astounded at his teaching, for he taught them like
an authority, not like the scribes.

Matt. 16: 15-18.

15 He said to them, "And who do you say I am?"
16 So Simon Peter replied, "You are the Christ, the Son of the
17 living God." Jesus answered him, "You are a blessed man,
Simon Bar-jona, for it was my Father in heaven, not flesh and
18 blood, that revealed this to you. Now I tell you, Peter is your
name and on this rock I will build my church; the powers of
Hades shall not succeed against it.

Matt. 28: 18-20.

18 Then Jesus came forward to them and said, "Full authority has
19 been given to me in heaven and on earth; go and make disciples
of all nations, baptize them in the name of the Father and the
20 Son and the holy Spirit, and teach them to obey all the commands
I have laid on you. And I will be with you all the time, to the
very end of the world."

Jesus chose these first followers (Mark 1:16-20) and formed them into an organized fellowship which was later to

carry on His Work. Why was organization into a Church necessary? Why not let the new ideals spread without organization?

Luke 4: 14-30.

14 Then Jesus came back in the power of the Spirit to Galilee,
and the news of him spread over all the surrounding country.
15 He taught in their synagogues and was glorified by all.
16 Then he came to Nazaret, where he had been brought up, and
on the sabbath he entered the synagogue as was his custom.
17 He stood up to read the lesson and was handed the book of
the prophet Isaiah; on opening the book he came upon the place
where it was written,
18 *The Spirit of the Lord is upon me:*
for he has consecrated me to preach the gospel to the poor,
he has sent me to proclaim release for captives
and recovery of sight for the blind,
to set free the oppressed,
19 *to proclaim the Lord's year of favour.*
20 Then, folding up the book, he handed it back to the attendant
and sat down. The eyes of all in the synagogue were fixed on
21 him, and he proceeded to tell them that "To-day, this scripture
22 is fulfilled in your hearing." All spoke well of him and mar-
velled at the gracious words that came from his lips; they said,
23 "Is this not Joseph's son?" So he said to them, "No doubt you
will repeat to me this proverb, 'Doctor, cure yourself!' 'Do
here in your own country all we have heard you did in Ca-
24 pharnahum.'" He added, "I tell you truly, no prophet is ever
25 welcome in his native place. I tell you for a fact,
In Israel there were many widows during the days of Elijah,
when the sky was closed for three years and six months,
when a great famine came over all the land:
26 yet Elijah was not sent to any of these,
but only *to a widow woman at Zarephath in Sidon.*
27 And in Israel there were many lepers in the time of the prophet
Elisha,
yet none of these was cleansed,
but only Naaman the Syrian."
28 When they heard this, all in the synagogue were filled with
29 rage; they rose up, put him out of the town, and brought him
to the brow of the hill on which their town was built, in order
30 to hurl him down. But he made his way through them and
went off.

The synagogue was the "church" of Jesus day. Why did He think it was worth supporting by His attendance and

message, although He found much in it of which He did not approve?

Jesus and His early followers, such as Paul, started preaching in the synagogues, called every one to their new ideals, and broke with the synagogue only when that organization repudiated them and threw them out. What does this suggest for students today who are reared in the church, but who do not like its spirit, method, or program?

If verses 18-19 were interpreted into present-day terms, what function and program would they suggest for the Church in its attempt to carry on the work of Jesus?

3. Applying this Help to Our Problem.

a. Summing up the points indicating that the Church does have a real place today (from 2 *a, c, d,* and *g*), and the considerations which seriously question its place (from 2 *b, e*), weigh the evidence and try to come to group conclusions.

b. Write out these conclusions as a set of findings, perhaps for publication in a campus paper or Church periodical.

c. Which of the following does your group feel describe the distinctive functions of the Church:

(1) The Church should avoid mixing in political, industrial, and other questions and confine itself to helping individuals spiritually through its worship and ministrations.

(2) The minister should preach on campus, social, and industrial questions and the Church should furnish opportunity for discussion of these questions with the hope of influencing the actions of its members.

(3) The churches should take part actively in community, state and national movements looking to the abolition of wrong conditions on the campus, in industry and in international and racial relationships. (Adopted from Y. M. C. A. Student Conference Discussion, Lake Geneva, 1922.)

d. Granted that if the Church were reformed it might have a real place in present-day life, what constructive suggestions to this end can your group work out? What can stu-

dents do to bring about the needed changes? Just where might your group, for example, begin experimenting?

4. Planning the Group Discussion

See suggestions, under this heading, Studies I to IV.

Two discussion periods, at least, are needed.

Every group should plan some definite experiment to be undertaken at once. We suggest interviewing ministers, agitation in young people's societies; petitioning a hearing before ministerial associations, church boards, conferences, etc., and commitment to Church leadership to give the new impetus.

For more extended discussion of this topic see "Why the Church?" prepared by The Inquiry for the Christian Way of Life. (Association Press, 60c.)

Suggest reading the following:

Spencer, M., "The Social Function of the Church." (Doran.)

Holt, A. E., "Social Work in the Churches." (Pilgrim Press, 35 cents.)

Coffin, H. S., "What is There in Religion?" (Macmillan, $1.25.)

Merrill, W. P., "Protestantism at the Crossroads," in *World's Work*, February, 1924.

Tittle, E. F., "What Must the Church Do to Be Saved?" (Abingdon Press.)

Holmes, J. H., and Nearing, S., "Can the Church Be Radical?" (A debate. Order from Hanford Press, 7 E. 15th St., New York City, 25c.)

Drake, D., "Shall We Stand by the Church?" (Macmillan, 1920.)

"Why the Church?" (Association Press. Paper, 75 cents; Cloth, $1.00.)

STUDY XXIX

AFTER DEATH, WHAT?

1. Getting at the Problem

A student's life-philosophy, and hence his life-program is not a little affected by his conception of what, if anything, comes after death. Is death the end of conscious being, or does life go on? And if it goes on, what is it like? What has the present life to do with the future life?

a. Make a list of other questions on which students want help in relation to immortality. Are they asking about heaven and hell? What else?

2. Finding Help on the Solution

a. Why have men of so many races and faiths held to the hope of immortality? How explain the genesis of this hope?

b. What different conceptions of the after life can you mention that are held or have been held by different groups—ancient Jews, Greeks, Egyptians, primitive tribes, Buddhists, Moslems, modern Spiritualists? To what extent are these conceptions colored by local and contemporary factors? Give examples.

c. On what grounds have many given up all belief in a future life? What do they cite as harmful results of believing in immortality?

d. What light, if any, has modern scientific investigation thrown on the possibility or impossibility of believing in survival after death? If Sir Arthur Conan Doyle and other spiritualists have a real case, why is their evidence not accepted by most scientists?

e. Jesus made much of the victory of unending life. His followers believed not only in some form of spiritual survival,

but also in the resurrection of the body. Examine the following passages for their bearing on this question:

BIBLE REFERENCES

Mark 5: 22-24.

22 A president of the synagogue called Jairus came up, and on
catching sight of him fell at his feet with earnest entreaties.
23 "My little girl is dying," he said, "do come and lay your hands
24 on her that she may recover and live." So Jesus went away
with him.

Mark 5: 35-43.

35 He was still speaking when a message came from the house
of the synagogue-president, "Your daughter is dead. Why
36 trouble the teacher to come any further?" Instantly Jesus ignored
the remark and told the president, "Have no fear, only believe."
37 He would not allow anyone to accompany him except Peter
38 and James and John the brother of James. So they reached the
president's house, where he saw a tumult of people wailing and
39 making shrill lament; and on entering he asked them, "Why make
40 a noise and wail? The child is not dead but asleep." They
laughed at him. However, he put them all outside and taking
the father and mother of the child as well as his companions
41 he went in to where the child was lying; then he took the child's
hand and said to her, "Talitha koum"—which may be translated,
42 "Little girl, I am telling you to rise." The girl got up at once
and began to walk (she was twelve years old); and at once
43 they were lost in utter amazement. But he strictly forbade them
to let any one know about it, and told them to give her something
to eat.

This is one of several similar stories of Jesus' raising the dead. Peter (Acts 9) and possibly Paul (Acts 20) are credited with like achievements. The difficulty is great of determining whether these are first century interpretations which we cannot accept, or whether this was accomplished by some law which we do not yet understand. For our purposes, do not get side-tracked by the question of miracle, but notice Jesus' attitude toward death. What did He mean by calling it "sleep"?

BIBLE REFERENCES

Mark 16: 1-8.

1 And when the sabbath had passed Mary of Magdala, Mary
the mother of James, and Salome bought some spices in order

to go and anoint him; and very early on the first day of the
week they went to the tomb, after sunrise. They said to them-
selves, "Who will roll away the boulder for us at the opening
of the tomb?" (for it was a very large boulder). But when
they looked they saw the boulder had been rolled to one side,
and on entering the tomb they saw a youth sitting on the right
dressed in a white robe. They were bewildered, but he said to
them, "Do not be bewildered. You are looking for Jesus of
Nazaret, who was crucified? He has risen, he is not here. That
is the place where he was laid. Go you and tell his disciples
and Peter, 'He precedes you to Galilee; you shall see him there,
as he told you.'" And they fled out of the tomb, for they were
seized with terror and beside themselves. They said nothing to
any one, for they were afraid.

Luke 24: 13-53.

That very day two of them were on their way to a village
called Emmaus about seven miles from Jerusalem. They were
conversing about all these events, and during their conversation
and discussion Jesus himself approached and walked beside
them, though they were prevented from recognizing him.
He said to them, "What is all this you are debating on your
walk?" They stopped, looking downcast, and one of them, called
Cleopas, answered him, "Are you a lone stranger in Jerusalem,
not to know what has been happening there?" "What is that?"
he said to them. They replied, "All about Jesus of Nazaret!
To God and all the people he was a prophet strong in action
and utterance, but the high priests and our rulers delivered him
up to be sentenced to death and crucified him. Our own hope
was that he would be the redeemer of Israel; but he is dead,
and that is three days ago! Though some women of our number
gave us a surprise; they were at the tomb early in the morning
and could not find his body, but they came to tell us they had
actually seen a vision of angels who declared he was alive. Some
of our company did go to the tomb and found things exactly
as the women had said, but they did not see him." He said
to them, "O foolish men, with hearts so slow to believe, after all
the prophets have declared! Had not the Christ to suffer thus
and so enter his glory?" Then he began with Moses and all
the prophets and interpreted to them the passages referring
to himself throughout the scriptures. Now they approached
the village to which they were going. He pretended to be
going further on, but they pressed him, saying, "Stay with us,
for it is getting towards evening and the day has now declined."
So he went in to stay with them. And as he lay at table with
them he took the loaf, blessed it, broke it, and handed it to
them. Then their eyes were opened and they recognized him, but
he vanished from their sight. And they said to one another,
"Did not our hearts glow within us when he was talking to us

33 on the road, opening up the scriptures for us?" So they got
up and returned that very hour to Jerusalem, where they found
34 the eleven and their friends all gathered, who told them that
the Lord had really risen and that he had appeared to Simon.
35 Then they related their own experience on the road and how
36 they had recognized him when he broke the loaf. Just as they
were speaking He stood among them [and said to them, "Peace
37 to you!"] They were scared and terrified, imagining it was
38 a ghost they saw; but he said to them, "Why are you upset?
39 Why do doubts invade your mind? Look at my hands and feet.
It is I! Feel me and see; a ghost has not flesh and bones as you
40 see I have." [With these words he showed them his hands and
41 feet.] Even yet they could not believe it for sheer joy; they
were lost in wonder. So he said to them, "Have you any food
42 here?" And when they handed him a piece of broiled fish,
43 he took and ate it in their presence. Then he said to them,
44 "When I was still with you, this is what I told you, that
whatever is written about me in the law of Moses and the
45 prophets and the psalms must be fulfilled." Then he opened
46 their minds to understand the scriptures. "Thus," he said, "it
is written that the Christ has to suffer and rise from the dead
47 on the third day, and that repentance and the remission of
sins must be preached in his name to all nations, beginning
48 from Jerusalem. To this you must bear testimony. And I
49 will send down on you what my Father has promised; wait in
50 the city till you are endued with power from on high." He led
them out as far as Bethany; then, lifting his hands, he blessed
51 them. And as he blessed them he parted from them [and was
52 carried up to heaven]. They [worshiped him and] returned
53 with great joy to Jerusalem, where they spent all their time
within the temple, blessing God.

What difference in the disciples' life and program was made by their belief that Jesus was not dead but alive? In their early preaching, why did they make so much of the Resurrection? What did they think was possible on the Resurrection basis, that would have been impossible without it? Do we know enough yet about either life or death to deny the resurrection of Jesus? Why do Christians today make so much of Christ as a living, present, helping Friend, instead of conceding that He lived and died like Confucius, Buddha, or Mohammed?

I Cor. 15: 12-19.

12 Now if we preach that Christ rose from the dead, how can
certain individuals among you assert that 'there is no such thing

18 as a resurrection of the dead'? If 'there is no such thing as
14 a resurrection from the dead,' then even Christ did not rise; and
if Christ did not rise, then our preaching has gone for nothing,
15 and your faith has gone for nothing too. Besides, we are de-
tected bearing false witness to God by affirming of him that he
raised Christ—whom he did not raise, if after all dead men
16 never rise. For if dead men never rise, Christ did not rise
17 either; and if Christ did not rise, your faith is futile, you are
18 still in your sins. More than that: those who have slept the
19 sleep of death in Christ have perished after all. Ah, if in this
life we have nothing but a mere hope in Christ, we are of all
men to be pitied most!

I Cor. 15: 30-32.

30 Yes, and why am I myself in danger every hour?
31 (Not a day but I am at death's door! I swear it by my pride
32 in you, brothers, through Christ Jesus our Lord.) What would
it avail me that, humanly speaking, I 'fought with wild beasts'
at Ephesus? If dead men do not rise, *let us eat and drink, for
we will be dead to-morrow!*

I Cor. 15:35-57.

35 But, some one will ask, 'how do the dead rise? What kind
36 of body have they when they come?' Foolish man! What you
37 sow never comes to life unless it dies. And what you sow is
not the body that is to be; it is a mere grain of wheat, for
38 example, or some other seed. God gives it a body as he pleases,
39 gives each kind of seed a body of its own. Flesh is not all
the same; there is human flesh, there is flesh of beasts, flesh
40 of birds, and flesh of fish. There are heavenly bodies and also
earthly bodies, but the splendour of the heavenly is one thing
41 and the splendour of the earthly is another. There is a splendour
of the sun and a splendour of the moon and a splendour of the
42 stars—for one star differs from another in splendour. So with
the resurrection of the dead:
what is sown is mortal,
what rises is immortal;
43 sown inglorious,
it rises in glory;
sown in weakness,
it rises in power;
44 sown an animate body,
it rises a spiritual body.
45 As there is an animate body, so there is a spiritual body. Thus it
is written,
'*The* first *man,* Adam, *became an animate being,*
the last Adam a life-giving Spirit';

46 but the animate, not the spiritual, comes first,
and only then the spiritual.
47 *Man* the first *is from the earth, material;*
Man the second is from heaven.
48 As Man the material is, so are the material;
as Man the heavenly is, so are the heavenly.
49 Thus, as we have borne the likeness of material Man,
so we are to bear the likeness of the heavenly Man.
50 I tell you this, my brothers, flesh and blood cannot inherit
the Realm of God, nor can the perishing inherit the imperish-
51 able. Here is a secret truth for you: not all of us are to die,
52 but all of us are to be changed—changed in a moment, in the
twinkling of an eye, at the last trumpet-call. The trumpet will
sound, the dead will rise imperishable, and we shall be changed.
53 For this perishing body must be invested with the imperishable,
54 and this mortal body invested with immortality; and when this
mortal body has been invested with immortality, then the saying
of Scripture will be realized,
Death is swallowed up in victory.
55 *O Death, where is your victory?*
O Death, where is your sting?
57 The victory is ours, thank God! He makes it ours by our Lord
Jesus Christ.

Parts of this passage are read at every Christian funeral service. Are Christians deluding themselves with such hopes? How could Paul be so sure of his ground? On the other hand, has any discovery in modern science made it possible or necessary to disprove what Paul here argues?

3. Applying this Help to Our Problem.

a. From the above study, list in parallel columns the points which should weigh with present-day students for or against immortality. Which way does this tip the scales for your group, or is it an even balance still?

b. Supposing there is survival after death, what is the best thought your group has on what it is like? What has become of heaven and hell these days? How much help have the spiritualists given us in picturing a future existence? What difference does it make how one pictures his future state?

c. What practical difference does it make in one's life whether one believes in immortality or not? How, if at all,

would you change your program if today you should change your belief on that point?

d. Seeing how far forward it would set the Christian position if some scientific proof of survival after death could be produced, what should be the Christian student's attitude toward such investigations?

e. How much right has one to believe in or hope for something for which there is no logical proof? If the hope has a good effect upon life, would you justify one's holding to it, even if it may not be true? Why?

f. Let the group work out at least a tentative statement of its viewpoint and findings on this question.

4. Planning the Group Discussion

See suggestions under this heading, Studies I to IV.

Perhaps one hour's discussion would do for this question.

Suggest to read:

Lake, K., "Immortality and the Modern Mind." (Harvard Univ. Press, $1.)

Horr, G. E., "Christian Faith and Eternal Life." (Harvard Univ. Press, $1.)

Holmes, J. H., "Is Death the End?" (Putnam.)

Strong, S., etc., "We Believe in Immortality." (Coward-McCann, 1929. $1.50.)

STUDY XXX

CAN WE HOPE TO BE "MEN LIKE GODS"?

1. Getting at the Problem

Mankind has always dreamed of Utopias where the present limitations would exist no more and life could be lived in the perfect state. Sometimes this "golden age" has been thought of as having existed in the dim past, more often as a hope of the future. Some modern writers encourage us to think that scientific discovery and social cooperation may bring us to the age of supermen. Others [1] warn us that the trend of human history shows us already declining and doomed to degeneration. H. G. Wells, given to prophecy, has tried his hand at both the bright [2] and the dark [3] side of the picture. What are the probabilities? If "history is a race between education and catastrophe," which seems slated to win? On what does it all depend?

2. Finding Help on the Solution

a. Some see the causes of ultimate determination in social poisons such as war, capitalism, competition, and the like. What chance is there that these may be abolished and salutary systems substituted in time to prevent our racial decay?

b. Others see our doom on biological grounds, in that no species is eternal, other strong species have perished, we are breeding from the bottom, civilized life is making us prey

[1] Nordau, Max, "Degeneration." (Appleton.)
Spengler, O., "The Decline of the West." (Knopf, 1929. 2 vols. $13.50.)
Coblentz, S. A., "The Decline of Man." (New York, 1925. Minton, Balch. $2.75.)
[2] Wells, H. G., "Men Like Gods." (Macmillan. $2.50.)
[3] Wells, H. G., "The Time Machine." (Holt. $1.50.)

to disease, we are already losing our teeth and our hair—and other such arguments. What chance is there that we may outwit these deleterious forces and conditions and so win out?

c. The president of the American Chemical Society predicted recently that in fifty years the bacteriologists, chemists, doctors, and others would have rid the race of disease. What startling results might this bring about? What other possible improvements does science predict which might set us forward by leaps and bounds?

d. Jesus called the ideal social state the "Kingdom of God," *i.e.*, the condition in which the will of God would be done on earth as it is in heaven, or perfectly. He taught His disciples to pray for this, and most of them do today without believing that it ever can or will be done! In moral affairs He told His followers: "Ye shall be perfect as your Father in heaven is perfect" (Matt. 5:48). Almost the closing picture of the New Testament (Rev. 21) is that of the "holy city" coming down *out of* heaven *onto* the earth, seeming to predict a perfect state of affairs here. Some of the New Testament writers centered their hopes of the perfect day about the "return of Christ" but this proved to be a hope deferred.

What light does the perfection of Jesus throw on our possibilities in that direction? Study the following passage where one writer works this out:

BIBLE REFERENCE

Hebrews 2: 5-18.

5 For the world to come, of which I am speaking, was not put
6 under the control of angels. One writer, as we know, has affirmed,
What is man, that thou art mindful of him?
or the son of man, that thou carest for him?
7 *For a little while thou hast put him lower than the angels,*
crowning him with glory and honour,
8 *putting all things under his feet.*
Now by *putting all things under* him, the writer meant to leave nothing out of his control. But, as it is, we do not yet see *all*
9 *things controlled* by man; what we do see is Jesus *who was put lower than the angels for a little while* to suffer death, and who has been *crowned with glory and honour* that by God's grace he
10 might taste death for every one. In bringing many sons to glory, it was befitting that he for whom and by whom the universe

exists, should perfect the Pioneer of their salvation by suffering.
11 For sanctifier and sanctified have all one origin. That is why
12 he is not ashamed to call them brothers, saying,
'I will proclaim thy name to my brothers,
in the midst of the church I will sing of thee,'
13 and again,
'I will put my trust in him,'
and again,
'Here am I and the children God has given me.'
14 Since the children then share blood and flesh, he himself participated in their nature, so that by dying he might crush him who wields the power of death (that is to say, the devil)
15 and release from thraldom those who lay under a life-long fear
16 of death. (For of course it is not angels that *he succours,* it
17 is *the offspring of Abraham.*) He had to resemble his brothers in every respect, in order to prove a merciful and faithful high
18 priest in things divine, to expiate the sins of the People. It is as he suffered by his temptations that he is able to help the tempted.

Notes and Questions

This writer thought of all time as divided into two parts by the life of Christ, much as we do today. To him it was "the world that had been"—the old régime—and "the world to come"—the new régime in which he already lived and which stretched out before him indefinitely. According to Jewish conceptions the old order had been under the dominance of angels who stood above man and next to God in rank. This talk of angels means little to our modern ears since we have bowed the angels out of the universe (and with them unfortunately the moral equivalent of angels). But the writer's point is that the new order is put under the subjection of man, not angels. For his Hebrew readers he argued this from their Scriptures, quoting Psalm 8, which spoke of man's destiny of having all things under his feet. This writer emphasizes the word "all"—there is nothing excepted, all is to be in subjection to man (v. 8, first part). However, he must follow this quickly with the disheartening admission that all things are not yet under man's control. Would we have to say the same today? Mention some things still not under man's control. In what directions have we made most progress since this writer's day? Where least progress? Why has our

progress in controlling social behavior or the spirit of man been so much slower than our progress in controlling natural physical situations?

But this writer sees a ray of hope in that we at least see Jesus "crowned with glory and honor," *i.e.*, with all things, even death, under His control. Now if he could just prove that Jesus was truly a man like us, there might be some hope for us, since what has been done by man, by man can be done again. This he proceeds to do in verses 10 to 18. Take up each one of these verses and see its bearing on the proof that Jesus is truly man. What difference would it make to this argument if Jesus had had the nature of an angel (v. 16)?

What is the final implication of this writer's argument? A group of students recently worked the argument out in proposition, as follows:

(1) The new world is not to be subject to angels (v. 5, 6).
(2) It is supposed to be a subject to man (Ps. 8).
(3) It is supposed to be *entirely* subject to man (v. 8a).
(4) But we see not yet man having arrived at this goal (v. 8b).
(5) But we do see Jesus having attained this goal (v. 9).
(6) But Jesus is a man, one with mankind (vs. 10-18).
(7) Therefore at least one man has attained the goal of perfect control of all things.
(8) Hence all men can attain that goal.

How would you criticize this interpretation of the writer's argument? In his Chapter I he had shown the value of the divinity of Jesus. Here he shows the value of his humanity.

3. Applying this Help to Our Problem.

a. How could Jesus believe in the possibility of the perfect state He called the Kingdom of God? Why don't more of His followers share this faith of His today? Make a list of the chief obstacles to man's getting everything in his control, and discuss the possibility of getting these removed.

b. Especially what steps can man take to remove those factors which now hinder his progress toward control of social life? How would the adoption of Jesus' main principles help? Why do men not see this?

c. Draw three parallel horizontal lines representing different levels of understanding and control of our world. Date the top line with our present year. Date the next lowest 500 A.D. On the bottom line write "Dog Level."

Our level would be a world full of miracles for the man of the 500 A.D. level. More so for the dog, who is in our world but *not* of our world. Picture how his world would open up were he elevated for a day to our level of understanding and control. On his return to "dogdom" the other dogs could not understand his explanations nor would they believe him.

Now above these three lines draw a dotted line and mark it "X." This is the level toward which we are moving. If we could see and control our world from that level today, what problems and drawbacks would disappear? Make a guess at some of the new powers and controls which are now above our reach, but which we may come to in the years just ahead.

What are the three or four factors that keep our progress to that goal from being faster than it is? One group of students suggested the following; what would you add?

(1) Not believing it is possible for us.
(2) Overpride in present attainments.
(3) Closed mind to that which is new and "unbelievable."
(4) Unwillingness to experiment with the unknown.

d. What attitudes and experiments would your group agree to adopt and try, in the light of this study? What further reading and study? How does it affect a student's idea of his life work?

4. Planning the Group Discussion

See suggestions under this heading, Studies I to IV.
Perhaps this discussion could be limited to one hour.

Date Due

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